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Evangelical offices of
worship and meditation

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THEOLOGICAL SEMINARY

Evangelical Offices of Worship
And Meditation

Derived chiefly from the New Testament

Compiled and Edited by

WILLIAM NORMAN GUTHRIE

Issued for the
PETRUS STUYVESANT BOOK GUILD
ST. MARKS IN THE BOUWERIE

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Foreword

SINCE that Day of Pentecost, when, at the preaching of St. Peter, a multitude was baptized, and continued in the fellowship of the Apostles, praising God, the devotional literature of the Church has been enriched by the contributions of many saints and scholars. Out of that store-house of Christian experience the leaders of the English Reformation selected and handed down to us the limited but unique collection of prayers and offices contained in our Book of Common Prayer.

¶ But worship is a primary obligation of Christians; and men and women vary both in temperament and in spiritual need and understanding. We are glad therefore to welcome this scholarly and spiritual collection of specially arranged offices of devotion. Many of the clergy will find in them rich material for extraordinary services, and they may be used in whole or in part.

¶ I am glad to write this word of commendation, with keen appreciation of the labor and devotional insight, involved in their preparation.

Thos. F. Gailor

University of the South,
Sewanee, Tennessee,
September 26th, 1930.

THE Century Company brought out in 1927 a volume entitled "Offices of Mystical Religion," in which nineteen services were printed, of the more imaginative and original sort, that are done from time to time at St. Mark's during these nineteen years in the seasonal cycle of worship. Some who have had that book in hand found it hard reading, because it does not contain matter for the reader as such, but rather for the religious producer and enacter. Liturgical writing needs to be done and experienced, not read and discussed. But perhaps the difficulty of not a few was due to the book's raising, quite inevitably and almost unconsciously, so many controversial questions.

For those who among the non-liturgical bodies want liturgical worship, those Offices were esthetically too advanced and exacting. Furthermore, their frequent incursions into literature unfamiliar to Protestants, or which they have not made up their minds should be regarded as in any serious sense religious, would make even the well trained and pious presentation of many of these Offices doubtfully edifying to an average Protestant congregation, accustomed still to think of the sermon as the only sacrament that need be taken strictly as matter of religious daily bread. On the other hand, the Anglican could very properly say about those Offices: Why ignore all the devotional resources that everyone concerned with the conduct of public worship has thought of, and is sure his people might employ with edification? It is chiefly then to answer the Anglican's sceptical query, that this collection of Evangelical Offices is now printed.

It has been my privilege in recent years to speak by invitation before numerous clergy associations, and I hape enjoyed friendly grillings so often, that I could list here off-hand the objections likely to be made. Yet after all, the present-day problem of worship can easily be stated without likelihood of important difference. We Anglicans, who have the 'incomparable' Prayer Book, cannot on strict construction of canons depart from the same, save on 'special occasions.' So we who are presumably well disciplined by life-long use of the Prayer Book to right reverence and liturgical taste, are inhibited from free experimentation, or at least not a little handicapped. On the other hand, the non-liturgical Protestant bodies can experiment *ad libitum*, without handicap, but neither their clergy nor their laity are likely to have that discipline of taste and temperament requisite for the best sort of results.

If this be our dilemma — must our *de facto* worship therefore remain such as we have received it, — limited to forms at least three centuries old? curiously confined in the main to Old Testament material? doctrinally overcharged for our young people? and indifferent to large tracts of life, secular and even religious? Shall we kill the liturgical Art by fetishistic admiration and legal monopoly, lavished on particular out-of-date masterpieces of that dynamic humanity-shaping art?

A generation ago, Dr. Huntington endowed Grace Church with four seasonal evening offices of abiding charm, which till eight years ago drew a large congregation from the whole metropolitan region. But for their effective rendering a great Anglican choir was necessary, and doubtless the beautiful edifice for which they were devised. Ideal services of rest they were, and an inspiration for those who desired devotion rather than instruction. What a pity that Dr. Huntington did not devote more of his great abilities to creating a use for his own church and less to the vain crusade for Prayer Book enrichment by legal revision.

The English Moravian Church got for herself an admirably reverent and supple medium of devout expression, by entrusting her liturgical interests for a quarter of a century to a single man, of fine piety and good taste, if modest poetic talent, — the hymnologist James Montgomery. The resulting book has manifest merit, both in method and style. Principles of liturgical construction, unknown to our Prayer Book compilers, are brought into play with happy success. For my own part, it has proved very essentially suggestive. The New Church (Swedenborgian) has, on the basis of the Lutheran Prayer Book, constructed its own, which offers many new practical ideas for devotion, entirely in harmony with Anglican preference. Lastly, the Grey Book, — that is, its section of proposed enrichment, — compiled by Canon Dwelley of Liverpool Cathedral, with the help of many friends, now published by the Oxford Press, has rich treasures garnered for the socially minded throughout the English-speaking world. Without any desire to be captious, I may admit that Dr. Orchard's book was disappointing. Naturally enough, it attempted to rival the Church of England Prayer Book, by being more profusely awkward in its antiquarian passion. Only here and there did I find what was helpful for my purpose in this 'high-church' Congregationalist "Divine Service."

For my ruling and inspiring purpose was to make Christian worship vitally interesting for our day; and be it clearly stated, Christian worship, and none other. So, looking the regular Prayer Book Offices squarely in the eye, — no easy matter for one who has lived with them and by them from infancy, — it seemed that their beauty and interest were incontestable. Morning and Evening Prayer appear altogether the best offices of general prayer and praise I, at least, can imagine. If, however, one should listen to the 'incomparable' Largo of Handel every day for 365 days, something in the latter end would seem to happen to the Largo. He should have reached saturation point. Attention would no longer be possible. So a fine form of words these daily services remain, but they can make upon the pious, well-ordered *habitué* no definite, vivid attack. A silvery half attention, a complacent, brooding mood is all they can, when well rendered, obtain and achieve. But what of the merits of somnambulent worship?

The principal trouble, then, with our regular services is that there are just two overtaxed "maids of all work." In licensing those two services, our forefathers, to be sure, did exceeding well, for they are indeed very noble compilations. But how could they have expected to bring within so narrow a compass the manifold elements and aspects of Christianity, even as they knew it? How, for instance, could Jesus the Teacher be presented? His Parables expounded? His chief doctrinal ideas exalted? How could the Church's experience with His Prayer, and with her developing Creeds concerning Him, be offered for meditation? The new doctrine of God had to be assumed, and praise of Him for His continuous self-revelation taken for granted, unless it were deemed sufficiently uttered in the old Jewish canticle of the three children in the fiery furnace, or in that lyric creed, the Ambrosian Te Deum Laudamus.

But it must be clear, if one were permitted to devote an entire service to each important aspect or element of the Christian life, a moderately gifted and trained liturgical craftsman could through a seasonal cycle of such services, impress on a participating congregation a far larger and deeper conception of our ever-developing religion. It was then with a view, not of contradicting or depreciating, but rather of supplementing Matins and Evensong, that the experiments at St. Mark's proceeded, with what results, the present compilation will partly show.

Furthermore, as implied before, the material of the Church's two regular services is not distinctively Christian enough. With very little alteration, they would do exceedingly well for orthodox synagogue use. Now, if Christianity be but a slightly reformed Judaism, well and good. But if on the other hand, the religion of Jesus is really a new and higher religion, universal in scope, and only yet in its infancy, why not saturate our regular services of worship with what is peculiar to that religion, rather than with a scriptural Judaism?

I would freely grant that for practical purposes of edification, in Western civilization, because of our centuries-long familiarity with the Old Testament, Judaism has, so to speak, the right of way. But cannot Christianity, as an entirely new and original religion, still living and growing, that for historical reasons arose out of Judaism, borrow equally well its background, and sometimes even better, from other than Semitic sources?

The answer to this question is theoretically in the affirmative, but there remains the 'practical' limitation to our yea-saying. Other great religions, even if and where undoubtedly superior and more advanced, are yet too unfamiliar to our people, so that their quoted classic expressions make an intellectually curious rather than a directly devotional appeal. Nevertheless, popular studies in comparative religion, of a liturgical character, within the region that is quite obviously common ground, can easily be conceived, and can certainly be executed, and prove highly edifying to adequately educated congregations. This has been demonstrated beyond peradventure at St. Mark's. Such offices, however, cannot be considered in the average parish church 'practical,' for even very occasional use.

Hence the present volume confines itself strictly to making New Testament religion more gripping, more variously effective, as far as possible through a congregation actively involved. A Cantor is often desirable, and not unseldom more than one responder, and a sort of choric unison can at moments of climax prove highly impressive. Anywhere in a well equipped Protestant Episcopal Church such chancel assistance and liturgical method as are assumed in these twenty offices can readily be had. It stands to reason that to these many more services might be added. But if such specimens as are here selected out of our long established cycle do not convince, making the book more inclusive were of no avail. An oratorio and a cantata are added for good measure.

It is taken for granted that any one desirous of using these Offices will realize that the word "priest" should not be taken strictly. In services of worship and meditation it signifies a minister who is chief officiant, and can with propriety represent the people at the altar.

Neither does "deacon" mean specifically a deacon. "Reader" does not exclude the thought of holy orders, save for the fact that a devout professional often does better than an ordained amateur. The Cantor for the occasion can be a suitably gifted member of the choir, vested and brought into the sanctuary, his so functioning rendered canonical by a lay reader's license.

As these services of worship and meditation were all separately printed, and mostly, again and again, reducing them to typographic uniformity has been a delicate task, in which I doubt if entire success has been attained. Still, I hope there are no such inconsistencies as will likely trouble an intelligent reader, or discourage one who considers using any of these Offices at hours of worship where the regular Prayer Book, however well rendered, fails to meet with congregational response.

The Lord's Prayer is, in all these Offices, carefully rendered at the liturgical climax, and more often chorally, in a setting composed for St. Mark's Church by Mr. Willis Alling, and published by the H. W. Gray Company. Always in any event is the Prayer treated as a three-stanza poem in strict parallelism, which condenses the entire Gospel into the briefest and most holy form.

In conclusion, it should be understood that all this liturgical work, of which these "Evangelical Offices" and the "Offices of Mystical Religion" supply representative specimens, was undertaken and brought to gradual completion with the sanction of the then Bishop of New York, David Hummel Greer, D.D., and authorized by him "for experimental use at St. Mark's in-the-Bouwerie"; so that without an expression of deep personal gratitude for his inspiration and moral support I cannot well let this book go forth.

Perhaps one more remark is seemly, and may not be altogether unwelcome. Only in an authorized "experimental workshop" can liturgies be composed. Only after constant revision in actual reverent use can they be brought to any sort of serviceable perfection. Only by the ascertained reaction of "all sorts and conditions" assembled in congregations, can devotional stimuli be determined and judged. If these services should at all commend themselves to the Church, it is well to remember, then, that such as they are, they have been the considered and earnest product of a living social enterprise carried on under extraordinarily difficult downtown metropolitan conditions — and not the speculative esthetic creation of an isolated worker in the study. And so it was to the sympathy and kindly encouragement of Bishop Greer, and to the countless anonymous worshipers of these nineteen years at St. Mark's in-the-Bouwerie, that all the credit, if any whatever, is due for this loyal endeavor to make some of the riches of our Christian and Churchly inheritance alive as "forms of worship" in the sanctuary.

W N Guthrie

St. Luke's Day
October 19, 1930

CONTENTS

Part I

Page
PRAYER AND COMMANDMENTS OF OUR LORD - - - 5
COUNSELS OF PERFECTION - - - - - - - - - - 11
HIGH FESTIVALS - - - - - - - - - - - - - - 22
FESTAL MEDITATION ON OUR LORD - - - - - - - 33
LITANY OF DIVINE PRAISE - - - - - - - - - - 41
CATECHETICAL OFFICE, *or* BAPTISMAL VOW - - - 53
MEDITATION ON THE LORD'S PRAYER - - - - - - 63
MEDITATION ON THE CATHOLIC CREEDS - - - - 73
MEDITATION ON THE TEN COMMANDMENTS - - - 85
OUR BLESSED LORD'S TEMPTATIONS - - - - - - 107

Part II

OLD AND NEW TESTAMENT BEATITUDES - - - - 119
CHRIST'S RULE OF LIFE (BEATITUDES) - - - - 131
THE PRODIGAL SON: THE STAY-AT-HOME AND THE STRAYLING - - - - - - - - - - - - - - 143
CHRIST'S DOCTRINE OF THE CHILD - - - - - - - 155
THE SERVICE OF LOVE - - - - - - - - - - - 177
MEDITATION AND LITANY OF SERVICE - - - - - 187
CHRIST'S SONG OF THE HOLY CROSS - - - - - - 197
RITUAL OFFICE OF THE LOGOS - - - - - - - - - 207
HIGH PRIESTLY PRAYER OF OUR LORD - - - - - 221
THE WITNESS OF ST. JOHN - - - - - - - - - 233
THE MYSTERY OF THE CHRIST: AN ASH WEDNESDAY AND GOOD FRIDAY ORATORIO - - - - - - - 247
A VISION OF THE LAST THINGS - - - - - - - 269

Appendix

HYMN OF LOVE - - - - - - - - - - - - - - 281
(Lection of the Service of Love)
BRIEFER LORD'S PRAYER MEDITATION - - - - - 287

EVANGELICAL OFFICES

Part I.

Offices Supplementary to Prayer Book and Partly Drawn from Same.

1. PRAYER AND COMMANDMENTS OF OUR LORD
2. COUNSELS OF PERFECTION
3. HIGH FESTIVALS
4. FESTAL MEDITATION ON OUR LORD
5. LITANY OF DIVINE PRAISE
6. CATECHETICAL OFFICE, *or* BAPTISMAL VOW
7. MEDITATION ON THE LORD'S PRAYER
8. MEDITATION ON THE CATHOLIC CREEDS
9. MEDITATION ON THE TEN COMMANDMENTS
10. OUR BLESSED LORD'S TEMPTATIONS

PRAYER AND COMMANDMENTS OF OUR LORD

HYMN

(First on Hymn-board)

The Sentences and Exhortation

The Lord's Prayer

(Said clause by clause, after the Minister)

Our Father who art in heaven;
Hallowed be thy Name;
Thy kingdom come;
Thy will be done;
On earth as it is in heaven.

Give us this day our daily bread;
Forgive us our trespasses,
As we forgive those who trespass against us;
Lead us not into temptation,
But deliver us from evil:

For thine is the Kingdom,
and the Power,
and the Glory,
For ever and ever. Amen.

Minister: O Lord, open thou our lips.

Congregation: And our mouth shall show forth thy praise.

(All stand)

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost.

Congregation: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Congregation: The Lord's Name be praised.

Canticle: Venite

(New Hymnal, page 727)

Then shall the Minister announce the Proper Psalms, according to the Day or Season, the same being read antiphonally by the Minister and Congregation. (See the Book of Common Prayer, pages 345-525.)

Hymn

(Second on Hymn-board)

Minister: Let us pray.

Here follows "The Collect for Purity" or such prayers as the Minister may choose; and then turning to the Congregation he may rehearse to them, with interrupting responses,

The Commandments of the Lord Jesus

Celebrant: Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: And the second commandment is like unto the first: Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Wherefore, all things whatsoever ye would that men should do unto you, even so do ye also unto them.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Your father in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust; Be ye therefore perfect as your Father which is in heaven is perfect.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Celebrant: Greater love hath no man than this—that a man lay down his life for his friends. A new commandment give I unto you: That ye love one another as I have loved you.
By this shall all men know that ye are my disciples.

Congregation: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Here follow several prayers by the Minister, concluding with the Collect for the Day; after which, turning to the Congregation, he shall read

The Epistle

(Congregation seated)

Between the Epistle and Gospel, the Choir may sing an ORISON HYMN, the Congregation remaining seated; or a HYMN (third on hymn-board) may be sung by all standing.

The Gospel

(All standing)

Before the Gospel: Glory be to thee, O Lord.

After the Gospel: Thanks be to thee, O Christ.

Minister: Brethren, let us rehearse together the Articles of the Christian Faith as contained in the Apostles' Creed.

The Apostles' Creed*

(Minister and Congregation)

We believe in God,
the Father Almighty,
Maker of Heaven and earth:

And in Jesus Christ his only Son our Lord:
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.

We believe in the Holy Ghost:
The holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting.
Amen.

Versicles and Responses

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray.

(All kneel)

Minister: O Lord, show thy mercy upon us.

Congregation: And grant us thy salvation.

Minister: O God, make clean our hearts within us.

Congregation: And take not thy holy Spirit from us.

---

* *The earlier Greek Creeds are congregational confessions in the first person plural, while the Latin are individual tests of orthodoxy in the first person singular.*

Here follow Prayers from Morning Prayer, and elsewhere, at the discretion of the Minister; the people answering AMEN to each prayer. Then turning to the Congregation the Minister may invite them as follows:

Minister: Let us give thanks unto our God and Father for all the blessings and benefits we have received at his hands.

(*Minister and Congregation)*

Almighty God, Father of all mercies,
We do give thee most humble and hearty thanks
For all thy goodness and loving-kindness
To us and to all men.

We bless thee for our creation,
Preservation,
And all the blessings of this life;

But above all, for thine inestimable love
In the redemption of the world
By our Lord Jesus Christ;
For the means of grace,
And for the hope of glory,

And we beseech thee,
Give us that due sense of all thy mercies,

That our hearts may be unfeignedly thankful,
And that we show forth thy praise,
Not only with our lips; but in our lives;

By giving up ourselves to thy service,
And by walking before thee
In holiness and righteousness all our days;

Through Jesus Christ our Lord. Amen.

Silence

And here the Minister may conclude the Service with a fitting Prayer and Grace, such as "The Prayer of St. Chrysostom" and II. Cor. XIII-14.

Announcements

A Hymn

(Announced)

The Sermon

Offertory

Doxology

Prayers

Benediction

The Nunc Dimittis

Hymn

(Last on Hymn-board)

COUNSELS OF PERFECTION

for Use during Advent and Lent, and other times of Public Penitence.

A HYMN

(First on Hymn-board—Standing)

Then shall the Minister read certain OPENING SENTENCES, appropriate to the season; concluding them with the following

Exhortation

Minister: Let us confess our sins to Almighty God, and to this congregation here gathered together in His Name, humbly kneeling.

The General Confession

(Minister and Congregation—Kneeling)

Almighty and most merciful Father;
We have erred and strayed from thy ways like lost sheep.
We have followed too much the devices and desires of our own hearts.
We have offended against thy holy laws.
We have left undone those things which we ought to have done;
And we have done those things which we ought not to have done;
But thou, O Lord, have mercy upon us.
Restore thou those who are penitent
According to thy promises
Declared unto mankind in Christ Jesus our Lord.
And grant, O most merciful Father, for his sake:
That we may hereafter live a godly, righteous, and sober life,
To the glory of thy holy Name. Amen.

Declaration of Absolution

The almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of the Holy Spirit; through Jesus Christ our Lord.

Congregation: Amen.

The Lord's Prayer

(Said clause by clause, after the Minister)

Our Father who art in heaven;
Hallowed be thy Name;
Thy kingdom come;
Thy will be done;
On earth as it is in heaven.

Give us this day our daily bread;
Forgive us our trespasses,
As we forgive those who trespass against us;
Lead us not into temptation,
But deliver us from evil:

For thine is the Kingdom,
and the Power,
and the Glory,
For ever and ever. Amen.

Versicles and Responses

Minister: O Lord, open thou our lips.

Congregation: And our mouth shall show forth thy praise.

(All stand)

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost.

Congregation: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Congregation: The Lord's Name be praised.

Here follows the CANTICLE: VENITE (New Hymnal, page 727) or the following CANTICLE:

Benedicite, Omnia Opera Domini

(Omitted if the "Venite" is sung—People standing)

O all ye Works of the Lord,
O ye Angels of the Lord,
O ye Heavens,
Bless ye the Lord:
Praise Him and magnify Him forever.

O ye Waters that be above the firmament,
O all ye Powers of the Lord,
O ye Sun and Moon,
Bless ye the Lord:
Praise Him and magnify Him forever.

O ye Stars of heaven,
O ye Showers and Dew,
O ye Winds of God,
Bless ye the Lord:
Praise Him and magnify Him forever.

O ye Fire and Heat,
O ye Winter and Summer,
O ye Dews and Frosts,
Bless ye the Lord:
Praise Him and magnify Him forever.

O ye Frost and Cold,
O ye Ice and Snow,
O ye Nights and Days,
Bless ye the Lord,
Praise Him and magnify Him forever.

O ye Light and Darkness,
O ye Lightnings and Clouds,
O let the Earth
Bless the Lord,
Yea, let it praise Him and magnify Him forever.

O ye Mountains and Hills,
O all ye Green Things upon the earth,
O ye Wells,
Bless ye the Lord,
Praise Him and magnify Him forever.

O ye Seas and Floods,
O ye Whales, and all that move in the waters,
O all ye Fowls of the air,
Bless ye the Lord;
Praise Him and magnify Him forever.

O all ye Beasts and Cattle,
O ye Children of Men,
O let Israel
Bless the Lord,
Praise Him, and magnify Him forever.

O ye Priests of the Lord,
O ye Servants of the Lord,
O ye Spirits and Souls of the Righteous,
O ye holy and humble Men of heart,
Bless ye the Lord:
Praise Him, and magnify Him forever.

Then shall the Minister announce the Proper Psalms, according to the Day or Season, the same being read antiphonally by the Minister and Congregation. (See the Book of Common Prayer, pages 345-525.)

Hymn

(Second on Hymn-board—People standing)

Minister: Let us pray.

(All kneel)

Here follows "The Collect for Purity" or such prayers as the Minister may choose; and then turning to the Congregation he may rehearse to them, with interrupting responses:

The Counsels of the Lord Jesus

Hear what our Lord Jesus Christ saith:

Cantor: I. *As to the control of our desires:*

Seek ye first the Kingdom of God and His righteousness, and all other things whereof your heavenly Father knoweth that ye have need shall be added unto you.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: II. *As to whom we would choose for our Lord; seeing that his servants we are whom we obey:*

No man can serve two masters: Ye cannot serve God and Mammon. Take my yoke upon you and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: III. *As to our natural love for our own selves and the care for that which belongeth to us:*

If any man would come after me, let him deny himself, and take up his cross, and follow me.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: IV. *As to our not conforming to the world, but being the rather transformed by the renewing of our minds:*

Be ye not afraid of them which kill the body and are not able to kill the soul. Be of good cheer, I have overcome the world.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: V. *As to our winning the world for Christ by word or by the ensample of a godly life:*

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: VI. *As to our finding fault with our brother that sinneth against man or God:*

Take first the beam out of thine own eye. Then canst thou see clearly to remove the mote out of thy brother's eye. He among you that is without sin, let him cast the first stone.

Congregation: Lord, have mercy upon us, and incline our hearts to keep this law.

Cantor: VII. *As to the babes in Christ which require the milk rather than the strong meat for men:*

Beware that ye despise not one of my little ones: for I say unto you that in heaven their angels do always behold the face of my Father.

Brief Silence

If ye love me, keep my commandments.

Congregation: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Here follow several prayers by the Minister, concluding with the Collect for the Day. after which, turning to the Congregation, he shall read:

The Epistle

(Congregation seated)

Between the Epistle and Gospel, the Choir may sing an ORISON HYMN, the Congregation remaining seated; or a HYMN (third on hymn-board) may be sung by all, standing.

Benedictus Es Domine

Blessed art thou, O Lord God of our Fathers:
Praised and exalted above all for ever.
Blessed art thou for the Name of thy Majesty:
Praised and exalted above all for ever.
Blessed art thou in the temple of thy holiness:
Praised and exalted above all for ever.
Blessed art thou that beholdest the depths and dwellest between the Cherubim:
Praised and exalted above all for ever.
Blessed art thou on the glorious throne of thy Kingdom:
Praised and exalted above all for ever.
Blessed art thou in the firmament of heaven:
Praised and exalted above all for ever.

The Gospel

(All standing)

Before the Gospel: Glory be to thee, O Lord.

After the Gospel: Thanks be to thee, O Christ.

Minister: Brethren, let us rehearse together the Articles of the Christian Faith, as contained in the Apostles' Creed.

The Apostles' Creed

(Minister and Congregation)

We believe in God,
  the Father Almighty,
  Maker of Heaven and earth:
And in Jesus Christ his only Son our Lord:
  Who was conceived by the Holy Ghost,
  Born of the Virgin Mary,
  Suffered under Pontius Pilate,
  Was crucified, dead, and buried;
  He descended into hell;
  The third day he rose again from the dead;
  He ascended into heaven,
  And sitteth on the right hand of God the Father
    Almighty;
  From thence he shall come to judge the quick and
    the dead.
We believe in the Holy Ghost:
  The holy Catholic Church;
  The Communion of Saints;
  The Forgiveness of sins;
  The Resurrection of the body;
  And the Life everlasting.
Amen.

Versicles and Responses

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray.

(All kneel)

Minister: Turn thee again, O Lord God of hosts.

Congregation: Show the light of thy countenance and we shall be whole.

Minister: O Lord, open thou our eyes.

Congregation: That we may behold the wonders of thy grace.

Minister: We wait for thy loving-kindness, O Lord.

Congregation: In the midst of thy temple.

The Litany Hymn

(No. 130, N. H.)

Saviour! when in dust to thee,
Low we bow the adoring knee,
When, repentant to the skies
Scarce we lift our weeping eyes,
Oh, by all thy pains and woe
Suffered once for man below;
Bending from thy throne on high,
Hear our solemn litany!

A LITANY

(From the Second Report of the Prayer Book Revision Commission)

(Minister and Congregation)

O God the Father, Creator of heaven and earth;
Have mercy upon us.

O God the Son, Redeemer of the world;
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

Pardon, O Lord, our offences, and the offences of our forefathers. Thou hast shown us thy ways and we have forsaken thee; thou hast brought us to great honour, and we weary of thy service; yet spare us, good Lord, and all our nation, and give us grace and time for the amendment of our lives.

Spare us, good Lord.

From idleness and wandering thoughts, from feeble purpose and from low ideals, from wilful blindness to thy presence, and deafness to thy call.

Good Lord, deliver us.

From selfish love of money and of ease, from fear of discomfort and of pain, and from all sloth and cowardice.

Good Lord, deliver us.

From evil thoughts and conversation, from insincerity and dishonesty in word or work, from the temptations that most easily beset us, and from the sin of leading others into wrong.

Good Lord, deliver us.

From distrust, suspicion and contempt, from prejudice and want of sympathy with any of thy children, from all unholy strife, and from whatsoever in us hinders thy work on earth.

Good Lord, deliver us.

From depression, from over-anxiety for ourselves or for others, and from want of faith in thee and in thy hope for us, for our country and for all the world.

Good Lord, deliver us.

We sinners do beseech thee to hear us, good Lord, and that it may please thee to bless the President of the United States, and all who bear authority in this land, that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

We beseech thee to hear us, good Lord.

That it may please thee to send thy grace upon all Ministers of thy word, and upon those committed to their charge, that they may grow in strength and purity, in faith and godliness,
We beseech thee to hear us, good Lord.

That it may please thee to defend our land from war and pestilence, from the snares of wealth, and the bitterness of poverty, and from sudden disaster and calamity,
We beseech thee to hear us, good Lord.

That it may please thee to give us strength sufficient for this day's toil, to lend us courage in difficulty, guidance in perplexity, and a sense of thy love in our enjoyment and success,
We beseech thee to hear us, good Lord.

That it may please thee to assist with thy grace those who are labouring to draw all nations unto thee, and to build up thy Church in all the world,
We beseech thee to hear us, good Lord.

That it may please thee to show to each what work thou hast prepared for him to do, and that he may have grace and power faithfully to fulfill the same,
We beseech thee to hear us, good Lord.

That it may please thee to visit with thy blessing all who are near and dear to us, all who pray for us, and all who desire or need our prayers,
We beseech thee to hear us, good Lord.

That it may please thee to defend us all with thy heavenly grace, that we may continue thy faithful soldiers and servants unto our life's end,
We beseech thee to hear us, good Lord.

Here the Minister may use such prayers as he desires concluding with

A General Thanksgiving

Let us thank God for his favour and goodness towards us:

(Minister and Congregation in unison)

O God of Love, we yield thee thanks for whatsoever thou hast given us richly to enjoy, for health and vigour, for the love and care of home, for joys of friendship, and for every good gift of happiness and strength. We praise thee for all thy servants who by their example and encouragement have helped us on our way, and for every vision of thyself which thou hast ever given us in sacrament or prayer; and we humbly beseech thee that we may use all these thy benefits in thy service and to the glory of thy holy Name; through Jesus Christ, thy Son, our Lord. *Amen.*

Silence

Satisfy us with thy mercy, O Lord, from day to day, that in fulness of joy we may walk before thee with a perfect heart; through Jesus Christ our Lord. *Amen.*

ORDER OF SERVICE

For High Festivals and Their Octaves

Processional Hymns

Christmas	72
Epiphany	95
Easter	169
Whitsunday	197
All Saints	297
Trinity Sunday	207
Thanksgiving	420

Then the minister will read sentences appropriate to the day, or the following:

The Divine Praises

(All Standing)

Minister: Stand up and bless the Lord your God.

Congregation: Blessed be God.

Minister: Blessed be the Name of the Lord, from this time forth for evermore.

Congregation: Blessed be his holy Name.

Minister: Blessed be the God and Father of our Lord Jesus Christ.

Congregation: Blessed be Jesus Christ, true God and true Man.

Minister: Blessed be he that cometh in the Name of the Lord.

Congregation: Blessed be the Name of Jesus.

Minister: Blessed be God, the Father of all mercies, and the God of all comfort.

Congregation: Blessed be the Holy Ghost, the Comforter.

Minister: Blessed be God, who hath blessed us with every spiritual blessing in the heavenly places with Christ.

Congregation: Blessed be God in his angels and in his saints.

The Invitation

Minister: Let us lift up our hearts and voices in thanksgiving unto God, devoutly kneeling.

(All kneel)

The General Thanksgiving

(Minister and Congregation)

Almighty God, Father of all mercies,
We do give thee most humble and hearty thanks
For all thy goodness and loving-kindness
To us and to all men.

We bless thee for our creation,
Preservation,
And all the blessings of this life;

But above all, for thine inestimable love
In the redemption of the world
By our Lord Jesus Christ;
For the means of grace,
And for the hope of glory.

And we beseech thee,
Give us that due sense of all thy mercies.

That our hearts may be unfeignedly thankful,
And that we show forth thy praise,
Not only with our lips; but in our lives;

By giving up ourselves to thy service,
And by walking before thee
In holiness and righteousness all our days;

Through Jesus Christ our Lord. Amen.

The Festal Lord's Prayer

(Said clause by clause, after the Minister)

Our Father who art in heaven;
Hallowed be thy Name;
Thy kingdom come;
Thy will be done;
On earth as it is in heaven.

The Choir: Hallelujah, Amen.

Give us this day our daily bread,
(as we give unto them who ask in Thy name)
And forgive us our trespasses,
As we forgive those who trespass against us;
And lead us not into temptation,
But deliver us from evil:

Hallelujah, Amen.

For thine is the Kingdom,
and the Power,
and the Glory,
For ever and ever.

Hallelujah, Hallelujah, Hallelujah, Amen.

A PRAYER by the Minister may follow here, of Thanksgiving or of Invocation appropriate to the season.

And the Congregation shall respond audibly, here and after all prayers: AMEN.

Versicles and Responses

Minister: O Lord, open thou our lips.

Congregation: And our mouth shall show forth thy praise.

(All stand)

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost.

Congregation: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Congregation: The Lord's Name be praised.

Praise Chant

Thee do, O Lord, all creatures
In their own wont and fashion—Praise! Alleluia!
Thee do all winds in gladness
With whisper and with roaring—Praise! Alleluia!
Thee do the orbs of heaven
With twinkle, shine and glory—Praise! Alleluia!
Thee doth the jubilant ocean
To kiss with foam Thy footprints—Praise! Alleluia!
Thee do the billowing sky-cliffs,
Gold drifts and stormy welkin—Praise, Alleluia!
Thee do the hosting angels,
In the highest, blessed spirits—Praise! Alleluia!
Thee do Thy little children,
Eyes swimming for holy rapture—Praise! Alleluia!

(From Early Christian Hymn of Ephraim the Syrian)

A Hymn

(Second on Hymn-board)

Minister: Let us pray.

(All kneel)

Here may follow several prayers chosen by the Minister, always concluding with the COLLECT FOR THE DAY.

Christmas	60
Epiphany	69
Easter	125
Whitsunday	143
Trinity Sunday	148
All Saints	294
Thanksgiving Day	321
St. Mark's Day	199

Then follow the EPISTLE and the GOSPEL, according to the Day; from the Prayer Book, (pages 90 to 269).

The Epistle

(Congregation seated)

The Orison

Which may be a Hymn by the Choir; the Congregation seated —or kneeling.

Christmas	79
Epiphany	97
Easter	173
Whitsunday	201
Trinity Sunday	205
All Saints	299
Thanksgiving Day	433
St. Mark's Day	315

The Gospel

(All Standing)

Before the Gospel: Glory be to thee, O Lord.

After the Gospel: Thanks be to thee, O Christ.

Minister: Let us rehearse together the Articles of Christian Faith as contained in the Nicene Creed.

Minister and Congregation:

We believe in one God,
The Father Almighty,
Maker of heaven and earth,
And of all things visible and invisible.

And in one Lord, Jesus Christ,
The only-begotten Son of God;
Begotten of his Father before all worlds,
God of God,
Light of Light,
Very God of very God;
Begotten, not made;
Being of one substance with the Father;
By whom all things were made:
Who for us men and for our salvation,
Came down from heaven,
And was incarnate
By the Holy Ghost

Of the Virgin Mary,
And was made man:
And was crucified also for us under Pontius Pilate;
He suffered and was buried;
And the third day he rose again
According to the Scriptures:
And ascended into heaven,
And sitteth on the right hand of the Father:
And he shall come again, with glory,
To judge both the quick and the dead;
Whose kingdom shall have no end.

And we believe in the Holy Ghost,
The Lord
And Giver of Life,
Who proceedeth from the Father (and the Son),
Who with the Father and the Son together
Is worshipped and glorified;
Who spake by the Prophets.

And we believe in one Catholic and Apostolic Church:
I acknowledge one Baptism
For the remission of sins:
And I look for
the Resurrection of the dead,
and the Life of the world to come.
Amen.

Or this:

Te Deum Laudamus

(First 21 Verses)

Minister: Let us rehearse together the "Te Deum Laudamus," the great early Christian hymn, enshrining the faith and witness of the Church.

Minister and Congregation:

We praise thee, O God;
We acknowledge thee to be the Lord.
All the earth doth worship thee;
the Father everlasting.

To thee all Angels cry aloud:
the Heavens and all the Powers therein;

To thee Cherubim and Seraphim
continually do cry:

Holy, Holy, Holy,

Lord God of Sabaoth;

Heaven and earth are full of the Majesty
of thy glory.

The goodly fellowship of the Prophets:
praise thee.
The glorious company of the Apostles:
praise thee.

The noble army of Martyrs:
praise thee.
The holy Church throughout all the world:
doth acknowledge thee.
The Father,
of an infinite Majesty;
Thine adorable, true,
and only Son;
Also, the Holy Ghost:
the Comforter.
Thou are the King of Glory,
O Christ.
Thou art the everlasting Son
of the Father.
When thou tookest upon thee to deliver man,
thou didst humble thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God:
in the glory of the Father.
We believe that thou shalt come
to be our Judge.

We therefore pray thee help thy servants:
whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints:
in glory everlasting.

Here may follow seasonal carols or instrumental music.

(Clergy and People Seated)

Here shall the minister deliver his seasonal greeting or sermon.

Here may follow a Carol or Hymn.

(Third on Hymn Board)

Here shall follow Offertory Sentences:

Remember the words of the Lord Jesus how he said: It is more blessed to give than to receive.

Ye shall not come before the Lord empty. Every man shall give as he is able, according to the gift wherewith the Lord his God hath blessed him.

Let a man give as he is able, not grudgingly or of necessity; for the Lord loveth a cheerful giver.

If we have bestowed upon you spiritual riches, is it a great matter if the Church shall reap of your worldly abundance what she requireth for her labors of love?

After the Offertory shall the Doxology be sung with the presentation of the alms basin at the altar.

Minister: Let us pray.

(All kneel)

Versicles and Responses

Minister: O that men would therefore praise the Lord for his goodness.

Congregation: And for his wonderful works to the children of men.

Minister: Serve the Lord with gladness.
Congregation: Come before his presence with a song.
Minister: Enter into his gates with thanksgiving.
Congregation: And into his courts with praise.
Minister: Let the people praise thee, O God.
Congregation: Yea, let all the people praise thee.

(People continue kneeling)
(Minister standing at altar)

THANKSGIVING FOR GOD'S SELF-REVELATION

A Canticle

To be said in unison

Minister: As God blesses us, let us bless God from a full heart and with cheerful, reverent voice.

M. Blessed be Thou
Unison For that thou hast made us
to believe that thou art,
and to invoke thy Holy Presence,
though our senses fail us
in the Quest of Thee.

M. Blessed be Thou
Unison For that thou hast given us
wit and craft to weigh and to consider
all things—save thy Most Holy Mystery.

M. Blessed be Thou
Unison for that thou hast created, and maintained all—
yet art beyond conceiving
glorious and adorable for evermore.

M. Blessed be Thou
Unison for the infinite wonder and beauty of thy
heaven—that enfoldeth thine earth
whereon man dwelleth.

M. Blessed be Thou
Unison that Thy glory and wonder, O God,
make the very heavens to fade before thee
into nothingness—
as the mist before the sun!

M. Blessed be Thou,
Unison O God, who yet hast room in thine infinitude
of splendor and majesty, for creatures
such as we—motes in the ray of thy glory.

M. Blessed be Thou
Unison that deignest to dwell in the infinitely little—
even in the shrine
of the human spirit.

M. Blessed be Thou
Unison who hast given such glory
unto the children of men
that they may reach
unto the reality of thy Being
within themselves.

M. Blessed be Thou
Unison who hast given unto us sure proof
of thy presence
and almighty power and love
in our very need of thee.

M. Blessed be Thou
Unison who hast filled us with a certain hope of immortality—
That our spirits may through an eternity of progress
arrive at blissful knowledge of thee.

(Minister kneels)

M. Blessed be Thou
Unison O God Ever Glorious—
who meltest our hearts
with a marvelous love
of thine ineffable beauty, goodness, and truth,
that in adoring thee,
we taste even now of life eternal. Amen.

Gong Chimes—diminuendo

Silence

Gong Chimes—crescendo

After which may be read responsively, the Congregation still kneeling:

The Declaration of the Divine Nature

Minister: No man hath seen God at any time.

Congregation: The only-begotten Son, which is in the bosom of the Father, he hath declared him.

Minister: God is love.

Congregation: And he that abideth in love, abideth in God, and God abideth in him.

Minister: God is light.

Congregation: And in him is no darkness at all.

Minister: God is spirit.

Congregation: And they that worship him must worship in spirit and in truth.

Benediction

(Minister standing at altar)

Minister: Now the God of peace be with us all forevermore.

Congregation: Amen.

Hymn

"WE WOULD SEE JESUS"

FESTAL MEDITATION

For Use in Every Festal Season

PART I.—THE INSTRUCTION

Hymn

(First on Hymn Board)

Announcements

A Hymn

(Second on Hymn Board)

The Sermon

The Offertory

Doxology

PART II.—THE PREPARATION

"The Doxology" sung, the Congregation still standing, the Minister shall turn to the Congregation, saying:

Having now heard the preaching of the Word, and offered freely of our substance to the doing of His work, let us reverently join in holy worship of our Lord and Saviour . . . *(Here the Minister shall declare the specific picture of our Lord it is proposed to present for thought and meditation),* preparing ourselves devoutly by prayer and intercession.

(Congregation kneels)

Versicles and Responses

Minister: O Lord, save Thy servants.

Congregation: That put their trust in Thee.

Minister: Send unto them help from above.

Congregation: And ever more mightily defend them.

Minister: Help us, O Lord, our God;

Congregation: And for the glory of Thy Name, deliver us.

Minister: Be merciful unto us sinners;

Congregation: For Thy Name's sake.

Minister: O Lord, hear our prayer.

Congregation: And let our cry come unto Thee.

The Little Litany

(Read by the Minister; the Congregation responding)

By the Mystery of Thy holy Incarnation;
Good Lord, deliver us.
By thy Nativity and Holy Name;
Good Lord, deliver us.
By thy Baptism, Fasting and Temptation;
Good Lord, deliver us.
By thine Agony, and Bloody Sweat;
Good Lord, deliver us.
By thy Cross and Passion;
Good Lord, deliver us.
By thy precious Death and Burial;
Good Lord, deliver us.
By thy glorious Resurrection and Ascension;
Good Lord, deliver us.
By the Coming of the Holy Ghost;
Good Lord, deliver us.
In all time of our tribulation;
Good Lord, deliver us.
In all time of our prosperity;
Good Lord, deliver us.
In the hour of death;
Good Lord, deliver us.
And in the day of judgment;
Good Lord, deliver us.

(From "The Penitential Office" and "The Litany")

Then shall the Minister read the following Subject Prayers:

- *(a) Collect for the Day.*
- *(b) Collect on The Incarnation.*
- *(c) Collect on our present part in continuing and realizing the Incarnation.*
- *(d) Collect of Invocation that the Holy Spirit reveal one blessed aspect of the manifold fulness of God that dwelt bodily in our Lord and Master.*

Then shall the Minister read Three Lections, rendered to organ accompaniment, being Centos from the New Testament, presenting a specific picture of our Lord, and, if he so desire, follow each one with a Special Collect, applying the lesson.

PART III.—THE MEDITATION

The Congregation seated; then shall the Minister read three times solemnly for meditation, The Golden Text; with thematic organ accompaniment.

The Theme on the Chimes

Silence

The Lord's Prayer

(Sung; or said clause by clause; Congregation kneeling)

PART IV.—THE THANKSGIVING

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Stand up and bless the Lord our God.

(Congregation stands)

Congregation: Blessed be God.

Minister: Let us give thanks unto the Lord.

Congregation: As is most meet and right.

Minister: O Lord, open thou our lips.

Congregation: And our mouth shall show forth Thy praise.

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost.

Congregation: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Congregation: The Lord's Name be praised.

Celebrant: Let us rehearse the Te Deum Laudamus, the great early Christian hymn, enshrining the faith and witness of the Church.

Here shall be sung TE DEUM LAUDAMUS, first twelve verses. See New Hymnal, pages 730-733. (Note: Magnificat; or a Hymn, such as, "The God of Abraham Praise," may be used instead)

We praise thee, O God;
we acknowledge thee to be the Lord.
All the earth doth worship thee;
the Father everlasting.
To thee all Angels cry aloud:
the Heavens and all the Powers therein;
To thee Cherubim and Seraphim
continually do cry:
Holy, Holy, Holy,
Lord God of Sabaoth;
Heaven and earth are full of the Majesty
of thy glory.
The glorious company of the Apostles:
praise thee.
The goodly fellowship of the Prophets:
praise thee.
The noble army of Martyrs:
praise thee.
The holy Church throughout all the world:
doth acknowledge thee.

The Father,
of an infinite Majesty;
Thine adorable, true,
and only Son;
Also, the Holy Ghost:
the Comforter.

Minister: Let us give thanks, devoutly kneeling upon our knees. *(Congregation kneels)*

(Minister and Congregation)

Almighty God, Father of all mercies,
We do give thee most humble and hearty thanks
For all thy goodness and loving-kindness
To us and to all men.
We bless thee for our creation,
Preservation,
And all the blessings of this life;
But above all, for thine inestimable love
In the redemption of the world
By our Lord Jesus Christ;
For the means of grace,
And for the hope of glory,
And we beseech thee,
Give us that due sense of all thy mercies,
That our hearts may be unfeignedly thankful,
And that we show forth thy praise,
Not only with our lips; but in our lives;
By giving up ourselves to thy service,
And by walking before thee
In holiness and righteousness all our days;
Through Jesus Christ our Lord. Amen.

Minister: Let us give praise unto our Lord and Saviour.

(Congregation stands)

Here shall be sung TE DEUM LAUDAMUS, verses 14 to 21 inclusive. (Note: Gloria in Excelsis may be used as a substitute.)

Thou art the King of Glory,
O Christ.
Thou are the everlasting Son
of the Father.

When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God:
in the glory of the Father.

We believe that Thou shalt come
to be our Judge.

We therefore pray Thee help Thy servants:
whom Thou hast redeemed with Thy precious blood,

Make them to be numbered with Thy Saints
in glory everlasting

Minister: Let us pray.

(Congregation kneels)

Versicles and Responses

Minister: O Lord, save Thy people;

Congregation: And bless Thine heritage.

Minister: Govern them;

Congregation: And lift them up forever.

Minister: Day by day we magnify Thee;

Congregation: And we worship Thy Name ever world without end.

Minister: Vouchsafe, O Lord, to keep us this day without sin.

Congregation: O Lord, have mercy upon us, have mercy upon us.

Minister: O Lord, let Thy mercy be upon us;

Congregation As our trust is in Thee.

Minister: O Lord, in Thee have I trusted;

Congregation: Let me never be confounded.

Then the Minister shall read:

(a) A Prayer for All Conditions of Men.

(b) Collects for the Day and Immediate Feasts.

(c Collect or Extempore Prayer on Theme of Golden Text.

(d) The Prayer of St. Chrysostom.

The Benediction

A Hymn

(Third on Hymn Board)

* * *

SUGGESTED SCRIPTURE READINGS AND "GOLDEN WORDS" FOR THE VARIOUS FEAST DAYS

For the Feast of the Transfiguration and the Feast of the Ascension

First Lection: Matthew XVII, 1-3; or Mark IX, 2-13; or Luke IX, 28-36.

Second Lection: Matthew XXVIII, 16-20; or Luke XXIV, 44-43.

Third Lection: Acts I, 6-12.

Golden Words

1. "Ye men of Galilee, why stand ye looking up into Heaven?"
2. "It is not for you to know the times and the seasons."
3. "But ye shall receive power from on high, when the Holy Ghost is come upon you."
4. "For where even two or three are gathered together in My name, there am I in the midst of you."

For Christmas

First Lection: Luke I, 26-33.
Second Lection: Luke I, 38-55.
Third Lection: Luke II, 1-20.

Golden Words

1. "Unto man a child is born: the Son of the Most High."
2. "His Name: Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."
3. "Glory to God in the highest, and on earth His peace. Yea: unto men of good-will."
4. "Marantha: Come Lord, come
   Hallelujah, Hallelujah, Hallelujah, Amen!"

For Easter

First Lection: Mark XVI, 1-8.
Second Lection: Luke XXIV, 1-10.
Third Lection: John XX, 3-18.

Golden Words

1. "Why seek ye the living among the dead?"
2. "He is not here: He is risen."
3. "If we have suffered with Christ, then shall we also rise with Him."
4. "And know the love of Christ, unto whom be glory in the Church throughout all ages, world without end. Amen."

PRAISES OF GOD

LENTEN OFFICE OF MEDITATION

Hymn: Lead, Kindly Light. Newman: Dykes. (New Hymnal 244; Old Hymnal 423)

Minister

(at altar rail, to people):

The Lord is in His holy temple, let all the world keep silence before Him.
(turn to altar)

Antiphonal

(Priest and Deacon; or Cantor and People—All standing)

1. Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight.
2. *O Lord, my Strength and my Redeemer.*
3. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure;
4. *Whatsoever things are lovely, whatsoever things are of good report;*
5. If there be any virtue, and if there be any praise, let us think on these things.
6. *There is spirit in me: and the inspiration of the Almighty giveth me understanding.*
7. O worship the Lord in the Beauty of Holiness;
8. *Let the whole earth stand in awe of Him.*
9. Yea, may the heaven bow down
10. *And the depths rise up,*
11. And the sons of God shout together
12. *For joy in the height and in the depth.*
13. All power in heaven and earth is given to me, saith the Lord Jesus.

Minister:

(People seated or kneeling, as most conducive individually to devotion) Let us utter our whole heart in thanksgiving to God for His self-revelation to us children of men.

1.

Cantor stands to chant here and throughout this meditation, the subject titles.

"THE DIVINE APOSTROPHE"

(Throughout, the titles, summarizing a stanza of Dershavin's immortal Ode to God, may be spoken by the Cantor)

Officiant stands at altar, other Clergy and People kneeling.

Minister and Congregation *in unison:*

Minister: Blessed be Thou

Unison:* For that Thou hast made us
to believe that Thou art,
and to invoke Thy Holy Presence,
though our sense fail us
in the Quest of Thee.

Cantor and Choir: Alpha and Omega: Om
(Deep resonant Gong).

Choir and People:

God the Father, God the Son,
God the Spirit, Three in One,
Hear us from Thy heavenly throne:
Spare us, Holy Trinity.
(Pollock's Lenten Sequence. Hymn 142
New Hymnal, St. 1.)

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* The alignment throughout is to indicate always a marked pause in the Unison reading.

2.

Cantor:

THE MYSTERY OF GOD'S BEING

Unison:

Blessed be Thou
For that Thou hast given us
wit and craft to weigh and to consider
all things—save Thy Most Holy Mystery.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Father, hear Thy children's call:
Humbly at Thy feet we fall,
Prodigals, confessing all:
We beseech Thee, hear us. (St. 2)

3.

Cantor:

GOD: THE ALL CREATING

Unison:

Blessed be Thou, for that Thou
hast created, and maintained all—
yet art beyond conceiving
glorious and adorable for evermore.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Blind, we pray that we may see,
Bound, we pray to be made free,
Stained, we pray for sanctity:
We beseech Thee, hear us. (St. 8)

4.

Cantor:

GOD: THE LORD OF THE HEAVENLY HOSTS

Unison:

Blessed be Thou for the infinite wonder
and beauty of Thy heaven—
that enfoldeth Thine earth
whereon man dwelleth.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Thou Who hear'st the contrite sigh,
Bidding sinful souls draw nigh,
Willing not that one should die:
We beseech Thee, hear us. (St. 9)

5.

GOD: HIS SURPASSING BRIGHTNESS

Unison:

Minister: Blessed be Thou

(*standing*) **that Thy glory and wonder, O God,**
make the very heavens to fade before
Thee into nothingness—
as the mist before the sun!

(Kneels) **Cantor and Choir:** Alpha and Omega: Om. *(Gong)*

Choir and People:

Gifts of light and grace bestow,
Help us to resist the foe,
Fearing what alone is woe:
We beseech Thee, hear us. (St. 17)

6.

Cantor, (turning to altar:)

"WHAT IS MAN, THAT THOU ART MINDFUL OF HIM?"

Unison:

Blessed be Thou, O God, who yet
hast room in Thine infinitude of splendor
and majesty, for creatures such as we—
motes in the ray of Thy glory.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Let not sin within us reign,
May we gladly suffer pain,
So it purge away our stain:
We beseech Thee, hear us. (St. 18)

7.

Cantor, (turning to People:)

"IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING"

Unison:

Blessed be Thou
That deignest to dwell in the infinitely little—
Even in the shrine
of the human spirit.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

May we to all evil die,
Fleshly longings crucify,
Fix our hearts and thoughts on high,
We beseech Thee, hear us. (St. 19)

8.

Cantor, (turning to People:)

"AS HE IS, SO ARE WE IN THIS WORLD"

Unison:

Blessed be Thou
Who hast given such glory
unto the children of men
that they may reach
unto the reality of Thy Being
within themselves.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Grant us hope from earth to rise,
And to strain with eager eyes,
Towards the promised heavenly prize:
We beseech Thee, hear us. (St. 21)

9.

Cantor, (turning to People:)

"THE EVERLASTING ARMS ARE UNDER THEE"

Unison:

Blessed be Thou
Who hast given unto us sure proof
of Thy presence
and almighty power and love
in our very need of Thee.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

Grant us love, Thy love to own,
Love to live for Thee alone,
And the power of grace make known:
We beseech Thee, hear us. (St. 22)

10.

Cantor, (turning to Altar:)

"THIS MORTAL SHALL PUT ON THY IMMORTALITY"

Unison:

Blessed be Thou
Who hast filled us with a certain hope of immortality—
that our spirits may through an eternity of progress
arrive at blissful knowledge of Thee.

Cantor and Choir: Alpha and Omega: Om. (Gong)

Choir and People:

All our weak endeavours bless,
As we ever onward press,
Till we perfect holiness:
We beseech Thee, hear us. (St. 23)

11.

Cantor, (turning to Altar:)

GOD: THE DESIRE OF ALL HEARTS

Unison:

Blessed be Thou
O God Ever Glorious—
Who meltest our hearts
with a marvelous love
of Thine ineffable beauty, goodness, and truth—
that in adoring Thee
we taste even now of life eternal. AMEN.

Cantor and Choir: Alpha and Omega Om. (Gong)

Choir and People:

Lead us daily nearer Thee,
Till at last Thy face we see,
Crowned with Thine own purity:
We beseech Thee, hear us. (St. 24)

SEVENFOLD AMEN.

Hymn: O Jesus, Thou art standing. W. Walsham How. (New Hymnal 132; Old Hymnal 357.)

(All standing)

Minister: **The Lord be with you.**

People: **And with thy spirit.**

Minister: **Let us Pray; with our Lord and Master, Jesus.**

THE LORD'S PRAYER

(Said clause by clause, after the Minister, with silence between clauses)

I.

Our Father who art in heaven;
(Short silence)
Hallowed be Thy Name;
(Short silence)
Thy kingdom come;
(Short silence)
Thy will be done;
(Short silence)
On earth as it is in heaven. AMEN.
(Longer silence)

II.

Give us this day our daily bread;
As we give unto them that ask in Thy name;
(Short silence)
Forgive us our trespasses,
As we forgive those who trespass against us;
(Short silence)
Lead us not into temptation,
But deliver us from evil. AMEN.
(Longer silence)

III.

For thine is the Kingdom,
(Short silence)
and the Power,
(Short silence)
and the Glory,
(Short silence)
For ever and ever. AMEN.

Prayers:

1.

Grant, O Lord, unto each one of us Thy children the desire of our hearts, in so far as it may agree with Thy wisdom and Thy love.

Make us true to an even higher Truth.

Loyal to an ever wider and more gracious goodness;

Worshipful and devoutly reverent toward an ever holier beauty. AMEN.

2.

Grant that we MAY BE ALL ONE, even as Thou, O Lord, art one with the Father, He in Thee and Thou in Him: that we may be all One in Thee. AMEN.

3.

Grant that men may thereby know that we have companied with Thee, and be Thy Disciples in deed and in Truth: for that we so love one another even as Thou hast loved us. AMEN.

4.

Grant that we may be verily found among the Sons of God whom the author and finisher of our Faith (even Jesus, Thy well-beloved Son), leadeth forward through this present world, which groaneth and travaileth together for the more perfect manifestation of Thy glory. AMEN.

5.

Fill us with such blessed hope of our calling that we may purify ourselves, even as He, our Lord Jesus, is pure, at the right hand of power.

That it may yet appear what we shall be, let us with open face behold, as in a glass, not our natural face, nor the fashion of this world that perisheth,—but the glory of our Lord; that we may by the blessed vision of Him be changed ourselves into the self-same image—from Glory unto Glory. AMEN.

6.

Grant us, we beseech Thee, Almighty and most Merciful God, fervently to desire, wisely to search out, and perfectly to fulfil, all that is well-pleasing unto Thee this day. Order Thou our worldly condition to the glory of Thy Name; and, of all that Thou requirest us to do, grant us the knowledge, the desire, and the ability, that we may so fulfil it as we ought; and may our path to Thee, we pray, be safe, straightforward, and perfect unto the end. Give us, O Lord, a steadfast heart, which no unworthy affection may drag downward; give us an unconquered heart, which no tribulation can wear out; give us an upright heart, which no unworthy purpose may tempt aside. Bestow upon us also, O Lord our God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, and a faithfulness that may finally embrace Thee; through Jesus Christ our Lord. AMEN. *(Thomas Aquinas)*

7.

Lord, we know not what we ought to ask Thee; Thou only knowest what we need; Thou lovest us better than we know how to love ourselves. O Father! give to us Thy children, that which we ourselves can know not how to ask. We would have no other desire than to accomplish Thy Will. Teach us to pray. Nay, Pray Thyself in us; for Christ's dear sake. AMEN.

(Fenelon)

8.

Preserve us blameless, O Lord, in our goings out and comings in, this day. Fill us with the simplicity of a Divine purpose, that we may be inwardly at one with Thy holy will, and lifted above vain wishes of our own. Set free from every detaining desire or reluctance, may we heartily surrender all our powers to the work which Thou hast given us to do; rejoicing in any toil, and fainting under no hardness that may befall us, as good soldiers of Jesus Christ, and counting it as our crown of blessing, if we may join the company of the faithful who have kept Thy Name, and witnessed to Thy kingdom in every age. Prepare us to seek our rest, not in outward ease, but in inward devotedness. Only fulfil to us the word of the Chief of Saints. Leave us His peace while we remain here, and then receive us unto Thyself to mingle with the mighty company of our forerunners; through Jesus Christ our Lord. AMEN.

(James Martineau)

Here meditate, seated, giving out petition by petition,

Ejaculations,

introductory to silence.

Minister: *(standing)*

Be still and know that I am God, saith the Lord.
Speak, Lord, for thy servant heareth . . . . .
Speak in the still small voice . . . . .
And there was silence in heaven for a little space.

(Minister kneels at altar)

Silence

(After three minutes, gong three times)

End service with Seasonal Collects, Offertory, Benediction and Hymn as desired.

Benediction:

1.

May our Lord Jesus Christ be near us to defend us, within us to refresh us, around us to preserve us, before us to guide us, behind us to justify us, above us to bless us, Who liveth and reigneth with the Father and the Holy Ghost, God for evermore. AMEN.

or this: 2.

The Lord bless us and keep us. The Spirit of the Lord cleanse and purify our inmost hearts, enabling us to shun all evil. The Lord enlighten our understandings and cause the Light of His Truth to shine into our hearts. The Lord fill us with faith and love towards Him. The Lord be with us day and night in our coming in and going out, in our sorrow and in our joy. And bring us at length into His eternal rest. AMEN.

or this: 3.

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with us all now and evermore. AMEN.

Hymn: All glory, Laud and Honour. Stanzas 1, 2, 3, 5, 6. (New Hymnal 143; Old Hymnal 90)

A CATECHETICAL SERVICE

1. HYMN

I. Catechetical Division

2. *Priest:* Being all of us here assembled, born or adopted into the family of Christ, let us confess of one accord, the Christian Faith once for all delivered to the Saints in the Hallowed Words of the Apostles' Creed:

THE APOSTLES' CREED

(Priest and People standing)

We believe in God
    The Father Almighty
    Maker of heaven and earth:
And (we believe) in Jesus Christ
    His only Son our Lord:
    Who was conceived by the Holy Ghost,
    Born of the Virgin Mary,
    Suffered under Pontius Pilate,
    Was crucified, dead and buried:
    He descended into Hell;
    The third day he rose again from the dead;
    He ascended into Heaven,
    And sitteth on the right hand
    Of God the Father Almighty;
    From thence he shall come
    To judge the quick and the dead.
We believe in the Holy Ghost:
    The Holy Catholic Church;
    The Communion of Saints;
    The forgiveness of sins;
    The Resurrection of the body;
    And the life everlasting.
Amen.

3. *Priest:* In Holy Baptism, we did promise and vow three things:

First, that we should renounce the devil and all his works, the pomp and vanity of this wicked world, and every sinful lust of the flesh;

Secondly, that we should believe every article of the Christian Faith:

And thirdly, that we should keep God's holy will and commandments, and walk in the same all the days of our life.

People: Yea, verily and by God's help we do think ourselves bound so to believe and so to do.

Priest and People: And we heartily thank our heavenly Father, that He hath called us to this state of salvation, through Jesus Christ our Saviour. And we pray unto God to give us his grace, that we may continue in the same unto our lives' end.

4. *Priest:* Now, therefore, being so minded and disposed in our heart, let us renew the vows that were then made:

Question I.

Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow, nor be led by them?

Answer: We renounce them all; and, by God's help will endeavor not to follow, nor be led by them.

Question II.

Do you believe all the articles of the Christian Faith, as contained in the Apostles' Creed?

Answer: We do.

Question III.

Will you then obediently keep God's holy will and commandments, and walk in the same all the days of your life?

Answer: We will, by God's help.

Priest: The Lord be with you.

People: And with thy Spirit.

Priest: Let us pray:

(People kneeling)

Priest: O merciful God, grant that the old Adam in us, thy Children, may be so buried, that the new man may be raised up in us.

People: Amen.

Grant that all sinful affections may die in us, and that all things belonging to the Spirit may live and grow in us.

People: Amen.

Grant that we may have power and strength to have victory and to triumph against the devil, the world, and the flesh.

People: Amen.

Grant that we and all who are dedicated to thee by the ministry of thy church (by our office and ministry) may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.

People: Amen.

Priest and People: Grant unto us that we may always remember how Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living. Amen.

II. Scripture Reading Division

(People still kneeling)

Let us now, therefore, pray that we may be duly instructed in the Catholic Faith, by the word of God: committed to patriarch, lawgiver, prophet, seer and saint.

(Collect 2d Sunday in Advent)

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

5. OLD TESTAMENT LESSON

(People seated)

Hearken unto a lesson taken from the Old Testament Scriptures on the subject of . . .

. . . Here endeth the first Lesson, taken from the canon of the Jewish Church.

Priest: Praise ye the Lord.

People: The Lord's name be praised.

6. JUBILATE DEO

(To be said responsively or sung standing)

O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

or

BENEDICTUS

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us; in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us.

[To perform the mercy promised to our forefathers: and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.]

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

7. NEW TESTAMENT LESSON

(People seated)

Hearken unto a lesson on the same theme drawn from those early Christian writings known as the New Testament.

. . . Here endeth the second Lesson, taken from the canon of the Christian Church.

Priest: Praise ye the Lord.

People: The Lord's name be praised.

8. MAGNIFICAT

(To be said responsively or sung standing)

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

III. Devotional Division

9. *Priest:* Now, brethren, having been instructed out of God's Holy Word, what is it that ye do desire of Him?

People: We desire unfeignedly that our Lord God, and heavenly Father, who is the giver of all goodness, will send his grace unto us, and to all people;

That we may worship him, serve him, and obey him, as we ought to do.

And we pray unto God, that he will send us all things needful unto us, and forgive us our sin;

And that it will please him to save and defend us in every danger, both of soul and body;

And that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

And this we trust he will do of his mercy and goodness, through our Lord Jesus Christ. And, therefore, we say,

Amen, so be it.

10. Let us then pray together in the very words committed unto us by our Lord Jesus for this purpose:

(*Said clause by clause after the priest*)
(All kneeling)

Our Father, who art in heaven:
  Hallowed be thy Name;
  Thy Kingdom come;

Thy will be done;
On earth as it is in heaven.

Give us this day our daily bread;
And forgive us our trespasses
As we forgive those who trespass against us;
Lead us not into temptation,
But deliver us from evil:

For thine is the Kingdom,
And the Power,
And the Glory,
For ever and ever. Amen.

11. *Then shall the priest and people, still kneeling, give thanks together and say:*

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate us with the Holy Spirit, to receive us for thine own children by adoption, and to incorporate us into thy holy Church.

And humbly we beseech thee to grant, that we, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man and utterly abolish the whole body of sin;

And that, as we are made partakers of the death of thy Son, we may also be partakers of his resurrection;

So that finally, with the residue of thy holy Church, we may be inheritors of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

Priest: Our help is in the name of the Lord;

People: Who hath made heaven and earth.

Priest: Blessed be the name of the Lord;

People: Henceforth, world without end.

Priest: Lord, hear our prayer.

People: And let our cry come unto thee.

Priest: Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate us thy servants by water and the Holy Ghost, and hast given unto us forgiveness of all our sin; strengthen us, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us thy manifold gifts of grace:

The spirit of wisdom and understanding,
The spirit of counsel and ghostly strength,
The spirit of knowledge and true godliness;
And fill us, O Lord, with the spirit of thy holy fear,
Now and for ever. Amen.

Defend, O Lord, even us thy children, with thy heavenly grace; that we may continue thine for ever; and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting Kingdom. Amen.

Almighty and everliving God, who makest us both to will and to do those things which are good and acceptable unto thy Divine Majesty; we make our humble supplications unto thee, more especially for those of thy servants upon whom, after the example of thy holy Apostles, the hands of the bishop have been laid, to certify them, by that sign, of thy favour and goodness toward them.

Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth ever, one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

Here shall follow the Collects for Sunday and nearby Holidays—with other prayers at discretion.

The grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all. Amen.

12. Announcements

13. Hymn

14. Address or Sermon

15. Offertory

16. Collect

17. Benediction

18. Hymn

MEDITATION ON THE LORD'S PRAYER

1. Processional Hymn

"Jesus my strength, my hope,
On thee I cast my care!"

(Charles Wesley.)

N. H. 215; O. H. 650.

(People Standing)

2. Sentences

(People standing)

Watch and *pray*, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. *(Matt. xxvi:41; Mark xiii:33; Mark xiv:38.)*

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and *pray* for them that despitefully use you and persecute you. *(Matt. v:44.)*

And Jesus spake a parable unto them *to this end*, that men ought always to *pray*, and not to faint. *(Luke xviii:1.)*

I will *pray* with the spirit, and I will pray with the understanding also. *(I Cor. xiv:15.)*

Is any among you afflicted? Let him *pray*. *(James v:13.)*

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. *(Rev. viii:4.)*

3. Preparatory Meditation

M. Well beloved, for that our Lord Jesus bade us evermore to watch and pray—and to pray instantly, with faith—let us company with him for this tide of rest and worship that we may learn of him, even as of old his disciples, how to pray.

It was his wont to retire unto some place apart, and continue long in prayer. When he had so held communion with his Father and our Father, he was endued with power from on high, and at times he was transfigured, and a Voice from heaven bare him witness—that his prayer was heard.

Wherefore unto our more perfect understanding of the holy example of our Lord, let us sing together words of wisdom concerning the scope and nature of prayer

. . . humbly kneeling upon our knees
or
. . . seated for quiet meditation

(very softly)

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of the hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold he prays!"

O Thou, by Whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us how to pray!

(J. Montgomery. Tune (*Dundee*) *French—
See Moravian hymnbook.)*

4. Lection

(Minister at lectern, people seated.)

[Cento Matthew xiv:13, 14, 22; Luke x:21; Matthew xxvi:39; Luke xxiii:34; Luke xxiii:46; John xii:27-29; John xvii (abridged) 3, 4, 10, 15, 17, 19, 22, 24.]

5. Hymn

"O Lord and Master of us all."
(Whittier) N. H. 496.

(People standing)

6. The Gospel

(People seated)

(Minister from sanctuary on highest steps at the altar)

Hearken ye to the words of the Blessed Gospel.

And his disciples said unto Jesus,
"Lord, teach us how to pray":—

And Jesus answered saying:

"When ye pray use no vain repetition as do they, who deem that for their much crying they shall be heard of heaven. Ask and ye shall receive.

"Yea, ask, believing that ye have received of the Father, who knoweth whereof ye have need, the petitions that ye have asked of him!

"And when ye pray, pray ye after this wise: crying Abba, Father."

(Silence—One gong)

Meditation on the Lord's Prayer

(People seated or kneeling)

Cantor:

(throughout, chants the clause in Greek)

I. *"Pater hemōn ho en tois ouranois."*

Officiating Minister:

(throughout, intones or speaks the clause in English)

(Our) Father, Who Art in Heaven:

(Silence.)

(Sung softly by clergy, choir and congregation)

The awful Heaven above us
Is Father of us all:
And doth as children love us,
Whatever may befall.

(First Melody: St. Alphedge.)

II. *"Hagiasthēto to thelēma sou."*

Hallowed Be Thy Name:

(Silence.)

By whatso Name we call him
His grace will meet our faith:
In reverent awe extol him,—
Who breatheth in our breath!

III. *"Elthatō he basileia sou."*

Thy Kingdom Come:

(Silence.)

He throneth in the highest,
His Kingdom sways the whole;
O, show it forth as nighest
Deep in our inmost soul!

IV. *"Genēthēto to thelēma sou."*

Thy Will Be Done:

(Silence.)

In all we do or suffer
Thy holy will be done;
Choose smoother ways or rougher—
If thine—all ways be one!

V. *"Hos en ouranō kai epi ges."*

On Earth Even as It Is in Heaven:

(Silence.)

Ever the earth Thou mouldest
To fairer heavenlike form:
Thy beauty in us unfoldest
To keep our cold heart warm.

Response in Unison: Halleluia, Halleluia, Amen.

(Silence—Gong three times.)

VI. *"Ton arton hēmōn ton epiousion."*

The Bread for Us Unto Our Being:

(Silence.)

Thou madest us: and knowest
Both what we crave and need:
The highest as the lowest
Must on thy bounty feed.

(Second Melody: Lambeth.)

VII. *"Dos hēmin sēmeron."*

Give Unto Us Day by Day:

(Silence.)

Thou as the sea o'erflowest,
Denying none his dole,
Who owest and bestowest
Life's bread on body and soul.

VIII. *"Kai aphes hēmin ta opheilēmata hēmōn."*

And Forgive Us Our Debts:
(Trespasses):

(Silence.)

Forgive who have thy bounties
Unworthily abused:
Of mercy in Thee the fount is
For sinner, self-accused!

IX. *"Hōs kai hēmeis aphēkamen tois opheiletais hēmōn."*

As We Also Forgive (Them That Trespass Against Us) Our Debtors:

(Silence.)

Teach us thy great forgiving:—
    Men know not what they do!
One Father of all living—
    One home and kindred too!

X. *"Kai mē eisenegkēs hēmas eis peirasmon."*

And Lead Us Not Into Temptation:

(Silence.)

Strong courage and endurance
    We crave as soldiers true,
But pride and false assurance—
    O teach us to eschew!

XI. *"Alla hrusai hēmas apo tou ponērou."*

But Deliver Us From the Evil One:

(Silence.)

While foe without assaileth,
    A secret foe abhorred
Hath us in hold, and raileth:
    Unshackle us, dear Lord!

M. O Lord, hear our cry!

R. O Lord, how long, how long?

Silence broken by ejaculations (in low voice).

M. It is not for you to know the times and seasons. . .

M. But ye shall be endued with power from on high . . .

(Gong.)

XII. *"Hoti sou estin hē basileia."*

For Thine Is the Kingdom:

(Silence.)

Although this world unsteady
Shaketh with doom aghast,
Thy Kingdom's law already
Forever standeth fast!

(Third Melody: Cana.)

XIII. *"Kai hē dunamis."*

And (Thine Is) the Power:

(Silence.)

Though all thy hosts be routed,
Scattered afar and faint:
Thy Unseen Power hath shouted
The victory of thy Saint.

XIV. *"Kai hē doxa."*

And (Thine Is) the Glory:

(Silence.)

Though thick the darkness round us
To blind the yearning eye:—
Thy mystic joy hath found us
And saith: Fear not; 'tis I!

XV. *"Eis tous aionas."*

World Without End:

(Silence.)

(Forever and Ever)

Thy Love from the beginning
Espoused thy brethren's part;
Thy wooing now is winning:
We *shall* be what Thou art!

XVI. *"Amen." (three-fold)*

Amen, So Be It:

(Silence.)

So be it, yea, so be it!
How long till thy Reward?
Till in the clouds we see it—
Thy heavenly sign, O Lord?

Cantor:

Maranatha: come, Lord, come.

Response in Unison: Alleluia, Alleluia, Amen.

(Very soft and remote)

"Amen! that is, so let it be!
Strengthen our faith and trust in Thee
So we may doubt not, but believe
That what we ask we shall receive;
Thus in Thy name, and at Thy word
We say Amen, O hear us, Lord!"

(Luther Winkworth)

(Silence—Three times gong.)

Chimes or Choir render Dresden "Amen" (or the "Sevenfold" Amen, or the great phrase from "Parsifal")

8. Hymn

(People standing)

One prayer I have—all prayers in one—
When I am wholly Thine;
Thy will, my God, Thy will be done,
And let that will be mine.

All-wise, Almighty, and all-good,
In Thee I firmly trust;
Thy ways, unknown or understood,
Are merciful and just.

May I remember that to Thee
Whate'er I have I owe;
And back in gratitude from me
May all Thy bounties flow.

And though Thy wisdom take away,
Shall I arraign Thy will?
No, let me bless Thy Name, and say,
"The Lord is gracious still."

A pilgrim through the earth I roam,
Of nothing long possessed;
And all must fail when I go home,
For this is not my rest.

(J. Montgomery—Tune Dundee—
See Moravian hymnbook.)

9. **Notices**
10. **Sermon**
11. **Offertory**
12. **Benediction**
13. **Recessional Hymn**

(People standing

Keble's Morning Hymn, N. H. 1; O. H. 1.

(N. B.—This service may be abridged and serve merely as a meditation using Hymn "Prayer is the soul's sincere desire" [3] *to open, and Hymn 496 to conclude it. When used at Evening Service, substitute Keble's Evening Hymn, N. H. 20; O. H. 11, for his Morning Hymn).*

A briefer Lord's Prayer Devotion appears in the Appendix.

THE DEVOTION OF THE CATHOLIC CREEDS

Being the Apostles' and the Nicene Creeds ritually interrupted by Congregational Responses
and by
The Little Litany of the Life of our Lord
compiled from the Prayerbook
and the Holy Scriptures
for use on Trinity Sunday, Fifth Sunday of the month,
and other occasions.

1. HYMN 445—"O God Our Help in Ages Past," or seasonal hymn

(People standing)

2. SENTENCES

(People standing)

Preface:

Dearly Beloved Brethren,—we have received a sound and venerable form of words by direct tradition from Apostolic days, with which the servants of the blessed Jesus for ages confessed their faith in our Lord and Master.

The Rock on which He declared he would build His Church, and against which the gates of hell shall not prevail, was a confession that He was the Christ indeed, the Anointed One of God, true King, Prophet and Priest, Good Shepherd, Physician and Saviour, Son of Man and Son of God.

This faith, our Lord said, could not have been revealed to Peter by flesh and blood, but by our Father which is in Heaven, by His Spirit.

Wherefore, let us begin our confession of faith, with trust in His Father and our Father, His God and our God!

3. DEVOTION OF THE APOSTLES' CREED

(People standing)

Priest: We believe in God the Father Almighty, Maker of Heaven and earth.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And (I believe) in Jesus Christ his only Son our Lord:

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help thou mine unbelief.

Priest: Who was conceived by the Holy Ghost, born of the Virgin Mary.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help thou mine unbelief.

* * *

(Kneeling)

Little Litany of the Life of Our Lord

(Priest and People Kneeling)

Priest: Jesus increased in wisdom and stature, and in favor with God and man. (Luke 11:52.)

Jesus was tempted in all points as we are—without sin.

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Choir and People: Jesus fed the hungry multitude, yet he would not be made a king.

Priest: Jesus walked upon the raging waters,
And the wind and the waves obeyed him.

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Priest; Because of Him the blind received their sight,
The lame and halt did walk and leap,
The lepers were cleansed,
The ears of the deaf were unstopped;
The dead were raised up,
And the poor had the gospel (good news) preached unto them.

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Priest: Jesus was transfigured, as the Sun, in his strength, upon the mount,
Between Moses and Elias;
And was acknowledged by the Voice of God as:—
Him in Whom the Father was well pleased.

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Priest: Jesus denounced the rulers as hypocrites and as blind leaders of the blind.
He wept over Jerusalem.
He cast out all them that sold and bought in the Temple.

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Priest: Though Jesus might have prayed to his Father summoning more than twelve legions of angels, yet he said to the great multitude that came with swords and staves to take him, "If ye seek Jesus of Nazareth, I am he. Let these men go their way." (Matthew XXVI:53.)

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

Priest: And when the high priest solmenly adjured Jesus whether he were the Christ, the Son of God, or no, he replied, "Thou sayest.

Nevertheless, I say unto you hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew, XXVI: 34.)

Choir and People: Jesu, My Lord, I Thee adore,
Make me to love Thee more and more.

* * *

Priest rises and turns to altar.

Priest: He suffered under Pontius Pilate, was crucified, dead and buried:

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: He descended into hell; the third day he rose again from the dead:

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: He ascended into heaven. And sitteth on the right hand of God the Father Almighty:

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: From thence he shall come to judge the quick and the dead.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And we believe in the Holy Ghost.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And we believe in the Holy Catholic Church; the Communion of Saints.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And we believe in the Forgiveness of sins.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And we believe in the Resurrection of the body.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Priest: And we believe in the Life everlasting.

Deacon: Jesus said: If thou canst believe, nothing shall be impossible to thee.

People: Lord, I believe, help Thou mine unbelief.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning is now and ever shall be, world without end. AMEN.

Priest: Let us pray.

4. COLLECTS

for Day, Unity of God's People, p. 38.

(People kneeling)

5. HYMN 211—"My Faith Looks Up to Thee."

(People standing)

6. Calendar notices and brief SERMON.

7. DEVOTION OF NICENE CREED (Von Beethoven's "Missa Solemnis in D," 1823).

(People standing)

Priest: Let us now solemnly rehearse the articles of the Christian faith, as contained in the Creed of Nicaea and Constantinople, and meditate thereon:

We believe in one God the Father
Almighty, Maker of heaven and earth,
And of all things visible and invisible.

(People seated)

Choir: Credo in unum Deum,
Patrem omnipotentem,
Factorem coeli et terrae
Visibilium omnium et invisibilium.

First Responsive Devotion:

(People kneeling)

Priest: Every good and perfect gift is from above, and cometh down from the Father of lights; with whom is no variableness, neither shadow of turning. (St. James 1:17.)

Deacon: Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. (I. St. John V:5.)

People: None is good, save one, that is God. (St. Luke XVIII:19.)

Priest: But without faith, it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews XI:6.)

Priest: O most loving Father, Who willest us to give thanks for all things, to dread nothing but the loss of Thee, and to cast all our care on Thee, Who carest for us, preserve us from faithless fear and cowardly anxiety, and grant that no cloud of this mortal life may hide us from the light of that Love which is immortal, manifested unto us in Thy Son Jesus Christ our Lord. AMEN.

(People standing)

Priest: And we believe in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven.

(People seated)

Choir: Credo in unum Dominum Jesum Christum,
Filium Dei unigenitum;
et ex Patre natum ante omnia saecula.
Deum de Deo, Lumen de Lumine:
Deum verum de Deo vero;
Genitum, non factum; consubstantialem Patri,
per quem omnia facta sunt;
Qui propter nos homines, et propter nostram
salutem, descendit de coelis.

Second Responsive Devotion

(People kneeling)

Priest: Jesus said, "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. (St. Luke, XII:8.)

Deacon: Let not your heart be troubled; ye believe in God, believe also in me. (St. John, XIV:1.)

People: He that believeth on the Son hath everlasting life. (St. John, III:36.)

Priest: And His name, through faith in his name, shall make a man strong. (Acts III:16.)

Deacon: Yea, the faith which is by him shall give him the perfect soundness. (Acts III:16.)

People: O Lord, increase our faith. (St. Luke, XVII: 5.)

Priest: Let us pray.

(Kneeling)

O Lord, give us more charity, more self-denial, more evident likeness to Thee. Teach us to sacrifice our comfort to others, and our preference for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Make us to know and believe that it is better to give than to receive, to forget ourselves than to put ourselves forward; to minister, than to be ministered unto of men or of angels. And Thine, O God of Love, be all glory and praise, both now and for evermore. AMEN.

(People standing)

Priest: And He was incarnate by the Holy Ghost of the Virgin Mary, And was made man: and was crucified also for us under Pontius Pilate; He suffered and was buried.

(People standing)

Choir: Et incarnatus est de Spiritu Sancto
ex Maria Virgine, et homo factus est.
Crucifixus etiam pro nobis;
sub Pontio Pilato passus et sepultus est,

Third Responsive Devotion:

(People kneeling)

Priest: .If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. (St. Matthew, XVII:20.)

Deacon: Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. (Hebrews, XII:1.)

People: "Lord save us, we perish," cry we, and thou shalt answer,

"Why are ye fearful, O ye of little faith?" (St. Matthew, VIII:25.)

Priest: God so loved the world, that he gave his only begotten Son,, that whosoever believth in him should not perish, but have everlasting life. (St. John, III:16.)

Deacon: Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. . . Fear ye not therefore; ye are of more value than many sparrows. (St. Matthew X, 29 to 31.)

People: O Lord, increase our faith. (St. Luke, XVII: 5.)

Priest: Let us pray.

(Kneeling)

O Thou Lord of the Hosts of Heaven, that deignest to become our God in the flesh, bestow upon us such confidence, such peace, such happiness in Thee, that Thy will may alway be dearer to us than our will, and Thy pleasure than our pleasure. All that Thou givest us is Thy free gift; all that Thou takest away is of Thy grace. Be Thou thanked for all, praised for all, loved of us for all; through Jesus Christ our Lord. AMEN.

(People standing)

(Standing)

Priest: And the third day the Lord Jesus Christ rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead: Whose kingdom shall have no end.

(People seated)

Choir: Et resurrexit tertia die,
secundum Scripturas.
Et ascendit in coelum, sedet ad dexteram Patris.
Et iterum venturus est cum gloria
judicare vivos et mortuos;
cujus regni non erit finis.

Fourth Responsive Devotion

(People kneeling)

Priest: Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother. (St. Matthew, XII:50.)

Deacon: But let him ask in faith, nothing wavering. For he that waverth is like a wave of the sea driven with the wind and tossed. (St. John, I:6.)

People: Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. (I John, V:5.)

Priest: As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (St. John, I:12.)

Deacon: Go thy way; and as thou hast believed so be it done unto thee. (St. Matthew, VIII:13.)

People: O Lord, increase our faith. (St. Luke, XVII: 5.)

Priest: Let us pray.

(Kneeling)

O God Almighty, that preparest a table before us in the sight of our spiritual enemy, we be not worthy to gather up the crumbs under thy table, but thou who art Omnipotent throughout the worlds, yet aware of the fall of a sparrow, thou knowest our weakness and undeserving; grant us, gracious God, so to eat, day by day, the bread thy Son, our Lord Jesus Christ, did verily break, and to drink of the cup of thanksgiving he blest, that we, being freely assured of his real presence unto us in this flesh, may be made partakers even now of the glory of his Epiphany, of his Transfiguration, of his Resurrection, and of his Ascension, to thy right hand of power, evermore dwelling in him, and He in us. AMEN.

(People standing)

Priest: Wherefore we believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And we believe one Catholic and Apostolic Church: we acknowledge one Baptism for the remission of sins: and we look for the Resurrection of the dead: And the Life of the world to come. Amen.

(People seated)

Choir: Credo in Spiritum Sanctum,
Dominum et vivificantem,
qui ex Patre Filioque procedit:
qui cum Patre et Filio simul
adoratur et conglorificatur;
qui locutus est per prophetas.
Credo in unam sanctam Catholicam et
Apostolicam Ecclesiam.
Confiteor unum Baptisma in remissionem
peccatorum.
Et expecto resurrectionem mortuorum, et vitam
venturi saeculi.
Amen.

Fifth Responsive Devotion:

(People kneeling)

Priest: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (II Corinthians, V:1.)

Deacon: As for me, I will behold thy face in righteousness. I shall be satisfied when I wake with thy likeness. (Psalm, XVII:15.)

People: For the just shall live by faith. (Galatians, III:11.)

Priest: I have fought a good fight, I have finished my course, I have kept the faith. (II Timothy, IV: 7.)

Deacon: Let us remember, how our Lord said: Great is thy faith, be it unto thee as thou wilt. (St. Matthew, XV:28.)

Priest: If then our faith hath made us whole; let us go forward in peace. (St. Mark, V:34.)

People: O Lord, increase our faith. (St. Luke, XVII: 5.)

Priest: *Let us pray.*

(Kneeling)

Priest: O God, Holy Ghost, Sanctifier of the faithful, visit, we pray, thee, this congregation with thy love and favor; enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; increase in us true religion; nourish them with all goodness; and of thy great mercy keep us in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

8. OFFERTORY *(People seated).*
9. DOXOLOGY.
10. LORD'S PRAYER AND BENEDICTION *(People kneeling).*
11. HYMN 113—"Fight the Good Fight." *(People standing).*

NOTES: *1. Sections of Nicene Creed should be monotoned by Priest, slowly with pauses between clauses.*

2. Amens after five collects are sung, indicating tone for Priest; also after Gloria, if it be said.

3. Sermon, not to exceed fifteen minutes, on faith, or some aspect of the creeds.

4. Deacon's and People's responses to Apostles' Creed before and after the Little Litany, may be set to Anglican or Gregorian tones.

5. Response in Little Litany is sung, as in refrain of hymn from which it comes. (N. H. 228 St. Chrisostom)

6. It is ritually best to put Sermon and Offertory at the opening, but practically as here indicated.

MEDITATION ON THE TEN COMMANDMENTS

Processional Hymn

"O come, O come Emmanuel"
N. H. 66; O. H. 45.

(People standing)

Minister and People. (Extract from Psalm 119—Throughout, two-fifths of the chants are bracketed for optional omission.)

1. Blessed are those that are undefiled in the way: and walk in the law of the LORD.

2. Blessed are they that keep his testimonies: and seek him with their whole heart.

5. O that my ways were made so direct; that I might keep thy statutes!

[6. So shall I not be confounded: while I have respect unto all thy commandments.]

[7. I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.]

First Lection

Hearken unto a Lesson from the Holy Scriptures of Israel concerning the giving of the Law: The Giving of the Law on Mt. Sinai.

Minister and People:

9. Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

[10. With my whole heart have I sought thee: O let me not go wrong out of thy commandments.]

11. Thy words have I hid within my heart: that I should not sin against thee.

[12. Blessed art thou, O Lord: O teach me thy statutes.]

17. O do well unto thy servant: that I may live, and keep thy word.

Second Lection

Hearken unto a Lesson from the Epistles of St. Paul, concerning the Old and the New Covenants.

Minister and People:

18. Open thou mine eyes: that I may see the wondrous things of thy law.

19. I am a stranger upon earth: O hide not thy commandments from me.

[20. My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.]

[21. Thou hast rebuked the proud: and cursed are they that do err from thy commandments.]

22. O turn from me shame and rebuke: for I have kept thy testimonies.

Third Lection

Hearken unto a Lesson from the Holy Gospel: selected words of our Blessed Lord as to the Higher Law for them that have received a fuller revelation.

Minister and People:

25. My soul cleaveth to the dust: O quicken thou me, according to thy word.

[26. I have acknowledged thy ways, and thou heardest me: O teach me thy statutes.]

[27. Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.]

28. My soul melteth away for very heaviness: comfort thou me according unto thy word.

29. Take from me the way of lying: and cause thou me to make much of thy law.

(People still standing)

The Office may Begin Here.

M. Hearken to the commandments of the First Table of the Law that speak unto us of our Duty to God:

The First Commandment

I. Thou shalt have none other gods but me. [Vs. Polytheism.]

Here follows a brief homily giving the commandment a positive modern restatement. (People seated)

This may be delivered from the pulpit, the commandment being read at the lectern, or uttered from the sanctuary, by anothr minister.

Cantor and Precentor (or Choir).

(People standing)

Cantor: 30. I have chosen the way of truth: and thy judgments have I laid before me.

[31. I have stuck unto thy testimonies: O Lord, confound me not.]

Choir: 37. O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

Cantor: 38. O stablish thy word in thy servant: that I may fear thee.

[39. Take away the rebuke that I am afraid of: for thy judgments are good.]

(People standing)

M. Hearken unto the *second* commandment:

II. Thou shalt not bow down nor worship any graven image, or likeness of anything, in heaven above or on the earth beneath or in the waters under the earth. [Vs. Idolatry.]

Here follows a modern positive Restatement.

Choir

Choir: 41. Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

Cantor: 45. And I will walk at liberty: for I seek thy commandments.

[46. I will speak of thy testimonies also, even before kings: and will not be ashamed.]

Choir: 47. And my delight shall be in thy commandments: which I have loved.

[48. My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.]

M. Hearken unto the *third* commandment:

III. Thou shalt not take the name of the Lord thy God in vain. [Vs. Profanity and sacrilege.]

Modern positive Restatement.

Choir

Choir: 49. O think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

Cantor: 50. The same is my comfort in my trouble: for thy word hath quickened me.

[54. Thy statutes have been my songs: in the house of my pilgrimage.]

Choir: 55. I have thought upon thy Name, O Lord, in the night season: and have kept thy law.

[57. Thou art my portion, O Lord; I have promised to keep thy law.]

M. Hearken unto the *fourth* commandment.

IV. Thou shalt not violate the sabbath day, and in it thou shalt do no manner of work. [Vs. Slavery and neglect of Religion.]

Modern positive Restatement.

Choir

Cantor: 58. I made my humble petition in thy presence with my whole heart: O be merciful unto me, according to thy word.

[60. I made haste, and prolonged not the time: to keep thy commandments.]

[62. At midnight I will rise to give thanks unto thee: because of thy righteous judgments.]

Choir: 63. I am a companion of all them that fear thee: and keep thy commandments.

Cantor: 64. The earth, O Lord, is full of thy mercy: O teach me thy statutes.

M. Hearken unto the *fifth* commandment:

V. Thou shalt honor (and repay thy debts to) thy father and mother. [Vs. Neglect of family and of fathers and mothers.]

Modern positive Restatement.

Choir.

Choir: 65. O Lord, thou hast dealt graciously with thy servant: according unto thy word.

Cantor: 67. Before I was troubled, I went wrong: but now I have kept thy word.

Choir: 71. It is good for me that I have been in trouble: that I may learn thy statutes.

[73. Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.]

[77. O let thy loving mercies come unto me, that I may live: for thy law is my delight.]

M. Hearken to the Traditional Jewish Summary of the *First Table of the Law,* approved and quoted by our Lord Jesus Christ:

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and great commandment.

R. Lord have mercy upon us and incline our hearts to keep this law.

Choir.

Cantor: 81. My soul hath longed for thy salvation: and I have a good hope because of thy word.

[82. Mine eyes long sore for thy word: saying, O when wilt thou comfort me?]

Choir: 89. O Lord, thy word: endureth for ever in heaven.

Cantor: 90. Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

[91. They continue this day according to thine ordinance: for all things serve thee.]

M. Hearken to the five commandments affecting the relations of a godly man to his neighbor recorded in the Second Table of the Law.

VI. Thou shalt do no murder. [Vs. Killing and exploiting.]

Modern positive Restatement.

Choir

Cantor: 92. If my delight had not been in thy law: I should have perished in my trouble.

Choir: 93. I will never forget thy commandments: for with them thou hast quickened me.

Cantor: 94. I am thine, O save me: for I have sought thy commandments.

[95. The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.]

[96. I see that all things come to an end: but thy commandment is exceeding broad.]

M. Hearken unto the *seventh* commandment:

VII. Thou shalt not commit adultery. [Vs. Sexual degradation and social disintegration.]

Modern positive Restatement.

Choir

Cantor: 97. Lord, what love have I unto thy law: all the day long is my study in it.

Choir: 98. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me.

Cantor: 105. Thy word is a lantern unto my feet: and a light unto my paths.

[106. I have sworn, and am stedfastly purposed: to keep thy righteous judgments.]

[107. I am troubled above measure: quicken me, O Lord, according to thy word.]

M. Hearken unto the *eighth* commandment:

VIII. Thou shalt not steal. [Vs. Disregard of property right; that is, the appropriation of things by persons for the fulfillment of past and present projects in the future.]

Modern positive Restatement.

Choir

Choir: 108. Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgments.

[109. My soul is alway in my hand: yet do I not forget thy law.]

[110. The ungodly have laid a snare for me: but yet I swerved not from thy commandments.]

Choir: 114. Thou art my defence and shield: and my trust is in thy word.

Cantor: 116. O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

M. Hearken to the *ninth* commandment:

IX. Thou shalt not bear false witness (against thy neighbor). [Vs. Degrading mental action, the intellectual ideal of truth, to the convenience of greed and lust.]

Modern positive Restatement.

Choir

Choir: 117. Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

[120. My flesh trembleth for fear of thee: and I am afraid of thy judgments.]

Cantor: 121. I deal with the thing that is lawful and right: O give me not over unto mine oppressors.

Choir: 122. Make thou thy servant to delight in that which is good: that the proud do me no wrong.

[123. Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.]

M. Hearken unto the *tenth* commandment:

X. Thou shalt not covet—that is, measure not thy own welfare by that of others (?) and refrain not from preserving and transmitting to thy offspring what thou hast received from thy parents, and enjoyed in thy life time (?). [Vs. Envy, malice, avarice, indifference to posterity.]

Modern positive Restatement

Choir

Cantor: 129. Thy testimonies are wonderful: therefore doth my soul keep them.

[130. When thy word goeth forth: it giveth light and understanding unto the simple.]

[131. I opened my mouth, and drew in my breath: for my delight was in thy commandments.]

Choir: 132. O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

Cantor: 133. Order my steps in thy word: and so shall no wickedness have dominion over me.

M. Hearken unto the Traditional Jewish Summary of the *Second Table of the Law,* approved and quoted by the Lord Jesus Christ:

Thou shalt love thy neighbor as thyself; on this Commandment hang all the law and the Prophets.

R. Lord have mercy upon us and write all these thy laws in our hearts, we beseech thee!

Choir

Choir: 137. Righteous art thou, O Lord: and true is my judgment.

[141. I am small and of no reputation: yet do I not forget thy commandments.]

Cantor: 142. Thy righteousness is an everlasting righteousness: and thy law is the truth.

[143. Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.]

Choir: 144. The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Notices

Hymn:

"The Divine Image," *Wm. Blake, cf. p. 173.*
(Tune, N. H. 125.)

Announcement

of Homily on Positive Restatement of the Law

Here shall be read a Homily (based on the following abstract) or the preacher's own carefully prepared equivalent therefor.

Suggestive Notes for Homily on Decalogue Turned Into Positive Terms.

1. Can we develop the Decalogue, or must we supersede it? (Consider Archbishop Cranmer's devotionally illogical introduction of the same into the Holy Communion.)

Blunder of attempted restoration of Judaism—a contract-religion, as the "foundation" (as suppositious starting-point) of the Christian Religion of self-less sacrificial enthusiastic Love.

2. Comparison of Decalogue with other greater ethical Summaries, e.g. Egyptian, Babylonian, Vedic, Buddhist, Confucian, Taoist, etc. See II Volume Leaves of the Greater Bible, March-May.

3. Codes of Honor (limited Group-Ethics vs. Integral-Society Ethics. Their contribution, and conflicts).

4. Implications of Science (see Inge's Second Series of "Outspoken Essays"). Every new knowledge must be translated into a new moral obligation.

5. Parallelistic Structure in Decalogue. How does it affect the truth of the laws? What is the effect of the enforced simplification? What is the meaning and biasing influence of sacred numbers? Are the two tables

two *wisdoms*, or symmetrical groups of *fiats?* Are they presently verifiable expressions of a legitimate categorical imperative?

6. The value of further simplification into two: (1) Love God, (2) Love neighbor. The psychological malpractice of directly commanding a state of "consciousness;" and the ethical danger so incurred of conscientious rebellion.

7. Effort at the positive modern Restatement, and the inevitable breaking down of the old classification.

Under what traditional head should we place commands as to tampering with consciousness? As to social taboos? or against the confusion of ultimate ends—good, beauty, truth?

How discriminate between duty and kindness? Between veracity and truth?

8. Difficulty of "articulating" the emotional state in legitimate and jointly inclusive conduct. The need of ever new techniques to this end, with concurrent changes in social order, or even with new working hypotheses as to "habit," "instinct," intuition," etc., etc.

Offertory Sentences

Offertory Anthem

Choir

[145. I call with my whole heart: hear me, O Lord, I will keep thy statutes.]

147. Early in the morning do I cry unto thee: for in thy word is my trust.

148. Mine eyes prevent the night watches: that I might be occupied in thy words.

149. Hear my voice, O Lord, according unto thy loving-kindness: quicken me, according as thou art wont.

[152. As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.]

155. Health is far from the ungodly: for they regard not thy statutes.

[156. Great is thy mercy, O Lord: quicken me, as thou art wont.]

157. Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

[158. It grieveth me when I see the transgressors: because they keep not thy law.]

160. Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Doxology

Seasonal Collects

Benediction

The Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

Cantor and Precentor or Choir sing the closing section of Psalm 119, kneeling.

[166. Lord, I have looked for thy saving health: and done after thy commandments.]

[173. Let thine hand help me: for I have chosen thy commandments.]

174. I have longed for thy saving health, O Lord: and in thy law is my delight.

175. O let my soul live, and it shall praise thee: and thy judgments shall help me.

176. I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Recessional Hymn

"Eternal Ruler of the Ceaseless Round."
N. H. 491.

POSITIVE RE-STATEMENT OF THE TEN COMMANDMENTS*

For use from the Pulpit in the "Office of the Ten Commandments," with their text given from the Chancel in each case, the Choir chanting from Psalm 119.

This service contains the substance of the Decalogue, restated positively in modern terms, presumed to be intelligible to educated people, and thus making a living appeal to the conscience. If complaint be made that it is pouring new wine into old bottles, very well. Old bottles should burst, and the new wine be poured as a deluge over the earth. More wine will come from the vines whence the old bottles were filled. The Holy Spirit has not forsaken us.

Tradition (the form of sound words associated from childhood with worship) is so precious a thing, however, that the old forms should be kept, even where they have not only ceased to convey their meaning, but have become actually obstructive. Hence in our Office of the Ten Commandments, (and these constitute one of the three documents which our Catechism makes basic for the education of the young Christian), we read, from the Altar, the Decalogue as scholars have restored it to its original form, inwoven with sections of Psalm 119, the glorification of the spirit of the Law; and each commandment, so uttered, is responded to from the Pulpit with one of these "modern" lections.

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* N.B. *Few people realize that the Decalogue formed no part of early Christian worship. Its constant liturgical use (in the strict sense) began in 1552, and is a characteristic product of the English Reformation.*

I am the Lord thy God: thou shalt have none other Gods but me.

I.

Thou shalt honor, worship and realize thy inner union with the one God, immanent and transcendent, who unifieth the universe.

Thou shalt reverently recognize and acknowledge that one, in all "forms," however backward and repugnant they may be to thee, if those forms are to others sincerely acceptable, and the only symbols hitherto and now intellectually and emotionally effective, for thy fellow-men.

Thou shalt, when earnestly invited or desired, participate in worship; nor ever deny or scoff, much less interfere with, the devotion of others; even though thine own thought or practice be, in thine own superiorly educated opinion, based upon very especial personal experience, far other and better than that of them who desire or require thy fellowship in what they deem now sacred, right and beneficient.

CHOIR: *Amen, Hallelujah.*

Thou shalt not make to thyself a graven image.

II.

Thou shalt arouse and assist thy imagination to devise definite Ideals, by the fashioning of beautiful symbols that express, for worship, the spirit of thine Ideas; and enable thee so to set thy heart the better upon them; and with the more ease to verify their relevancy and develop their significance, in accord with the spiritual need and racial progress of thine age.

Thou shalt quest after, and in every way endeavor to discover, ideas and eidolons; and thou shalt make them into working ideals, to assist and stimulate others unto the worship of the One God, in any and all necessary forms, materials and terms, that may transmit to them, through a quickened conscience, and heightened consciousness, the grace of Him who transcendeth altogether the mind of man, and Whom, therefore, no form can confine, hold back, or compel.

Though thou rightly refuse all forms whatever of expression, as substitutes for the Reality and Spiritual Power of God himself, whether they be abstract or concrete,—thou mayest, and indeed oughtest, to use freely and reverently all "kiblehs,"* (that is: public or private means of reverent concentration); nor anywise permit thyself, directly or indirectly, to become or seem, in so far as in thee lieth, because of thine own zeal, a destructive critic, or iconoclast, of other men's spiritually necessary, because vitally effective, symbolic eikons or idols.

Thou shalt not take my name in vain.

III.

Thou shalt with reverence employ thy persistently sought knowledge, and thy devout experience of the meaning and power of all holy names of God; ay, and more especially, of the holiest unutterable Name: to bring, so far as in thee lieth, all things, (men, institutions and orders), to express the divine glory,—unto the well-being and progress of man: that is, unto his perpetual recreation and pro-creation, according to an ever more fully and intimately revealed image of God. Thou shalt, while reverencing names that enshrine past experience of ideas and ideals, persistently reconsider their reality and serviceable power; and seek to have revealed unto thee, if possible, new, higher and subtler Names,—to give an ever more adequate vehicle for fresh experience and understanding of the Divine Reality; lest thou fail perchance to include aught of thy uttermost and best knowledge in thy inspiring and inspiriting worship and holy practice.

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* The Parsee word for effective symbols.

Remember the Sabbath day to keep it holy.

IV.

Thou shalt recognize in the fundamental facts and laws of life, of health, right function and human relation, the Divine Will.

Thou shalt not tamper with thine own consciousness, in anywise for pleasure or relief from pain, unto the jeopardy of thy self-control, and the risk of failure in securing for life its surest and noblest service.

That thy labor and thy rest may exercise their creative and re-creative office, thou shalt endeavor to secure the right consciousness for every right act, and the right feeling likewise, for every right consciousness; and engage in whatever exercises and seemly disciplines, at any time or in any place, may be found requisite thereto, or beneficial.

Thou shalt make the form of thy conduct keep comely pace with, and fully and winsomely affirm, thy most recent ascertained knowledge. In order that thou mayest the more fully know the truth, thou shalt do the truth with might and right, as fast as thou canst ascertain what it truly is.

Thou shalt make all thy necessary labor a divine instrument and joyful sacrament, that men may feel God's creative power in thy very work, and secure His blessing in their sure reliance on thine integrity and intelligently directed diligence, that so they may enjoy thereby their own rest and play; and in equity desire therefore and require that thou have also thine, so that in mutual service, with varying gifts, there be neither master nor slave.

Thou shalt provide, and agree with others thereto, for holy places and times; that there be opportunity and incentive, in private and in public life, for the realization—in mind and heart—of God; and for the better communication thereof to others, by holy gatherings for worship, prophecy, and sacramental act or ceremony.

Honor thy father and thy mother.

V.

Honor, worship, and support, with thy person and substance, all that hath from the beginning of thy life transmitted unto thee divine power and wisdom: whether bodily parents, or masters and pastors of mind and soul. By right regard and consideration for them, enable them, so far as in thee lieth, to continue and extend their beneficent activity beyond thee, and through thee, to others.

Be thou the son that glorifieth the Heavenly Father in thy noble dependence upon Him, recognizing Him in all that can mediate His loving service to thee and others; that thou mayest the more clearly and inspiringly reproduce in thy conduct and person, His likeness, and transmit the same to thine offspring, and to thy fellows, and in turn so to their offspring.

Besides the natural transmission, thou shalt secure the cultural transmission of whatever is elevated and ennobling.

Wherefore shalt thou loyally serve the welfare of family and race; all social institutions which supplement thy natural parents, thy pastors and masters; and which in alliance with thy brethren, perform their holy work. Thou shalt regard thy brother, thy comrade and thy friend who give themselves to the same cause, as of one blood and spirit; one, that is, with thee, and with all them that transmit the life of God to man.

Therefore shall all fellowship in things divine be unto thee sacred, challenge thy courage and fortitude, and elicit thine utmost tenderness and grace.

Do no murder.

VI.

Thou shalt give life, and foster life; and honor, passionately love and develop personality, wheresoever thou mayest see life evolving, and personality capable of perfecting.

Thou shalt recognize all good intent and worthy effort, however unavailing; and by friendly praise and kindly encouragement, forward thy fellows' progress in life itself, and in the perfecting of the noble arts of living.

Thou shalt be kind, courteous and cheerful, so far as in thee lieth, nor make unnecessary claims for help and sympathy, that so the brave mood may prevail about thee.

Being true son and daughter, thou shalt in thy turn be also true father and mother, even as God to thee; and let no waste of life occur, seeing to it that all inevitable expense become a sound creative investment on behalf of man's deserving of immortality, and unto the blessed sense of the unity or kinship of all life in God, who is the essential source and being thereof.

Thou shalt be the good physician, the helper of the helpless, the supporter of the destitute; and they that be not of sound mind, of sound heart, or of sound body, shall be thine especial solicitude, for the sake of the life that cometh of God in them; and also for the protection of the sound and the well, the hopeful and valiant, from injurious contagion and discouragement, lest the excessive care of the unsound involve the ruin of the sound.

That life may flourish in quiet confidence and charm, thou shalt establish and maintain all wholesome restraints, lest the strong in body and will deprive the fine in mind and in heart of their heritage; to the intent that all the gifts of God may alike benefit, in due degree, the whole family of God. And such equity in freedom shall yield thee thine only ideal of justice, and inspire thine administration thereof.

Thou shalt not commit adultery.

VII.

Thou shalt regard the sacredness of all ways whereby God provided for procreation unto the perfecting of human individuals, and of the human species, and of the particular race and variety thereof, in the which thou art blessed by being bred and reared. Thou shalt make thyself fit in body, in soul and spirit, in knowledge and training, as far as may be, so as thyself to realize, by the conservation and development of bodily and spiritual energies, the ideal marriage, which is the mystical union, in one flesh, of the one creative spirit integrating both body and soul.

Thou shalt strive to make such a relation between thyself and thy mate indissoluble and unique; and to establish for thy fellows this ideal, not by vain, cruel and hypocritical prohibitions, defamations and punitive sanctions to secular or ecclesiastical laws; but by the sincere passionate praise of love, of beauty, of harmony: —which can alone effect the approach to the perfection of breed and type, glorifying God for having made man male and female.

Therefore, thou shalt marry only for holy love, and for mutual help unto spiritual light, by the begetting and bearing and rearing of desirable offspring; and for holy fellowship and partnership in rearing the same (or that of thy brethren in the failure of thine issue) and for the furtherance of their start in life, worthier and securer than was thine own.

And thou shalt exert thyself in body, soul and spirit all thy life long to raise and increase in thy fellow-men the hope of attaining to, or establishing the reverence for, such unique love between man and woman as shall render their fellowship humanly divine.

Thou shalt not steal.

VIII.

Thou shalt add with all thy might to the wealth, security, refinement and preciousness of the world of man; to increase the freedom of thy fellows from slavery unto matter and the machine; to deliver them from panic fear of want; and provide noble supply of reserve energy for reckless expenditure in creative experiments.

Thou shalt do thy diligence gladly, that thou mayest have to give unto others who be less gifted or favored than thyself. Whatsoever thou hast, or mayest justly acquire, thou shalt not deem thine own, but a faithful trust to thee of God. Therefore, thou shalt exercise thy discretion, with eager zeal, to make thy good stewardship such as His who maketh His sun to shine on the evil and on the good, and sendeth His rain alike on the just and on the unjust.

Thou shalt in thy service to the commonweal, ally thyself with thy fellows, for that in numbers there is strength, and in many and various counsellors safety; and to such as strive against thee, thou shalt be fair and generous; and shalt warrant so, if thou prevail, their trust and secure confidence in thee.

Thou shalt ever desire to give more than thou gettest; and to leave every man, place, and institution, the richer, purer and braver for contact with thee.

Thou shalt foster the dedication of wealth to the creation of beauty, such as freeth man from the sense of private possession; and (sanctifying, or causing mere utility to be forgotten), delivereth body and soul over to an impersonal joy and ecstasy in having all things, giving all things, and using all things sacredly in common.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt exercise all the powers of thy mind to ascertain the truth; and coerce thyself therefor to think strictly in the terms of what truth thou knowest, making reverent room likewise for the truth thou knowest not as yet; that thou mayest promote thine intellectual progress, and by example encourage that of thy fellows.

Thou shalt accept all suffering, and expense of leisure and cheer, involved in finding the truth; and comfort thyself for the same by the security and joy to be found in the truth itself, which is, in accordance with the laws of the human mind, the very image of the Universal God.

Thou shalt bring truth ever more and more deeply and widely into thy life; lest kindness or thy sense of kinship expose thee to deception; or lest thy sense of beauty interfere with the prior right of Truth, which, for that it is incompletely yet in thy possession, hath not attained to final harmony with beauty.

Thou shalt believe and teach that ultimate goodness or kindness and beauty agree in the end with truth; and thou shalt therefore utter the truth in word and deed with kindness, and graciousness, unto the welfare and beauty of human fellowship. Thou shalt be willing, if need be, to pay with thy life the price of truth, as of kindness also and beauty; being well-assured that thy life without any of these is wholly lost; whereas if it be forfeited for their sake, it is fruitful beyond thee unto greater life.

Thou shalt not covet what is thy neighbor's.

X.

Thou shalt consider thy welfare and progress by the study of the inherent facts of thine own being and achievements, of thy character and person. When thou comparest thy lot unfavorably with that of others, thou shalt remember how thou canst not truly judge. Thine own need, or adversity, or prosperity are beyond all human computation and comprehension. To his Master alone, each standeth or falleth; wherefore each findeth in his own destiny his truest opportunity and contentment.

Looking beyond thyself and thy generation, thou shalt devote all that thou hast and art to the perfecting of the human race, both in the living type, and in the art of intercourse, between actual individuals, and in the ever-developing social order and convention.

In so far as civilization shall suspend the operation of natural selection, thou art to devise intelligently and establish a wisely compensating rational selection, warding off thereby degeneracy, and promoting higher degrees and forms of life.

Thou shalt seek the victory of all, ay, even the humblest purposes of life, lest they fail of such perfection as may be possible in thy generation; and thou shalt be ever eager for the greater glory of God, praying and laboring, fighting and offering thyself up gladly, to hasten and magnify the divine Advent and Epiphany.

Through all that thou touchest, that thou preservest, and layest up, thou shalt desire only to realize and transmit Virtue!—the creative energy, that is to say, of the Spirit—from generation to generation, from age to age, in ever increasing intent and extent, unto the ultimate fulness of the Godhead in a mankind nobler than thy present imagination can even conceive; that the end of evolving life may justify its beginning, and show forth the glory of its creative cause, mirroring God unto His Holy Self. Amen, So be it.

* * *

OFFICE OF OUR BLESSED LORD'S TEMPTATIONS

in the Wilderness, and among them of His own Household

—— :: ——

Hymn:

"Forty Days and Forty Nights." (New Hymnal 123;
Old Hymnal 79)

ADDRESS TO THE CONGREGATION

(by Minister at Chancel steps)
(People seated)

Beloved,
Being assembled in the name of Jesus,
Let us continue for a little season with Him.
    (The meek and lowly of heart—
    who therefore is rightly Lord and Master evermore.)
In the manifold temptations (Luke 22:28)
    to which He was subjected for our sake;
    Lest peradventure, disciples only in name,
    We should prove as the stony places
    on which the good seed fell,
    and sprang up forthwith because it
    had no deepness of earth;
But when the sun was up,
    the young sprouts were scorched, and because they had no root, were withered away.
(Matt. 13:5-6)
Have we received the word gladly?
    Have we for a while believed?
    Shall we in the time of temptation fall away?
(Luke 8:13)
God forbid!
    (After we have remembered the threefold temptation of our Master

May we learn how that He is in very deed our high priest, of the new temple not builded with hands; and hearken unto His blessed intercessions for us, at the right hand of God.)

Let us then reverently rehearse, and closely hearken in spirit, that we may inwardly digest all that our Lord revealed unto His disciples, concerning the fiercest travail of His soul.

THE THREEFOLD TEMPTATION OF CHRIST

Introduction

(People seated)

Deacon: *(at Lectern):*

Now after that He was baptized in Jordan of John, and had seen the heaven open, and the spirit descending as a dove upon Him;
A voice came out of the heaven,
'Thou art my beloved son
In whom I am well pleased';—
behold straightway the spirit driveth
Him forth into the wilderness
And He was with the wild beasts in the wilderness forty days and forty nights tempted of Satan.

Minister: Let us read, responsively, words by the Apostle Peter on Temptations:

(People seated)

(Or Deacon: *Hearken, O my brethren, to the words of St. Peter in his First Epistle:)*

Minister: Now for a season, if need be,
we are in heaviness, through manifold temptations—

People: *That the trial of our faith*
(being much more precious
than of the gold that perisheth)—

Minister: Though it be tried with fire,
Might be found unto praise and honor and glory

People: *At the appearing of Jesus Christ—*
Whom having not seen we love;

Minister: In Whom we rejoice with joy unspeakable.
(I Pet. 1:7-8)

Hymn:

"The Storm: Father and Lover of Our Souls."
John Keble. *(Seated)*

Father and Lover of our souls,
Though darkly round Thine anger rolls,
Thy sunshine smiles beneath the gloom,—
Thou seek'st to warn us, not confound;
Thy showers would pierce the harden'd ground,
And win it to give out its brightness and perfume.

Thou smil'st on us in wrath, and we,
E'en in remorse, would smile on Thee;
The tears that bathe our offer'd hearts,
We would not have them stain'd and dim,
But dropp'd from wings of seraphim,
All glowing with the light accepted love imparts.

First Temptation

Deacon: And the tempter, the devil, came and said unto him:
"If thou art the Son of God
Command these stones
That they become bread."
And Jesus answered and said:
It is written:
"Man shall not live by one bread;
But by every word
That proceedeth out of the Mouth of God
Shall man live."

Minister: Let us read, responsively, words by St. James on Temptation:

(Or Deacon: *Hearken, O my brethren, unto the words of St. James in his Epistle:)*

(People seated)

Minister: Let no man say when he is tempted:
"I am tempted of God."

People: *For God cannot be tempted with evil,*
Neither tempteth he any man.

Minister: But every man is tempted
When he is drawn away of his own lust, and enticed.

People: *Then, when lust hath conceived,*
It bringeth forth sin;—

Minister: And sin, when it is finished,
Bringeth forth death. (James 1:13-15)

Hymn:

"The Storm." John Keble. *(Seated)*

Time's waters will not ebb, nor stay,
Power cannot change them, but Love may;
What cannot be, Love counts it done.
Deep in the heart, her searching view
Can read where Faith is fix'd and true,
Through shades of setting life can see Heaven's work begun.

Second Temptation

Deacon: Then the devil taketh Him unto Jerusalem, the holy city,
And he set Him on the pinnacle of the temple (above the seat of Judgment),
And he saith unto Him:
"If thou art the Son of God
Cast thyself down hence."
For it is written:
"He shall give his angels charge to guard thee;
And on their hands
They shall bear thee up,
Lest haply thou dash
Thy foot against a stone."

And Jesus answering, said unto him:
Again it is written:
"Thou shalt not tempt the Lord thy God."

Minister: Let us read, responsively, the words by the Apostle Paul on Temptation:

(Or Deacon: *Hearken, O my brethren, to the words of St. Paul addressed to the Corinthians:)*

(People seated)

Minister: There hath no temptation taken us
but such as is common to man.

People: *God is faithful, who will not suffer us*
To be tempted above that we are able;

Minister: But He will, with the temptation,
Also make a way of escape:

People: *That we may be able to bear it.*
(I Cor. 10:13)

Hymn:

"The Storm." John Keble. *(Seated)*

O Thou, who keep'st the Key of Love,
Open Thy fount, eternal Dove,
And overflow this heart of mine,
Enlarging as it fills with Thee,
Till in one blaze of charity
Care and remorse are lost, like motes in light divine,

Third Temptation

Deacon: Again the devil leadeth Him up unto an exceeding high mountain—
And showed Him all the kingdoms of the world
In a moment of time;
And he said unto Him:
"To thee will I give all this authority
And the glory of them.
For, it hath been delivered unto me
And to whomsoever I will give it.

If therefore thou wilt fall down and worship before me
It shall all be thine."
Then saith Jesus:
"Get thee hence, Satan,
for it is written—
'Thou shalt worship the Lord thy God
And Him only shalt thou serve!' "

CHRIST'S FURTHER TEMPTATIONS

A Meditation on the Gospel

Hymn:

"Christian, dost thou see them?" First Stanza. St. Andrew of Crete: Dykes. (New Hymnal 126; Old Hymnal 81) *(All standing)*

Minister *(reads from Altar, as Gospel):*

Now, well beloved, the temptations of our blessed Lord were not so ended, for as He himself taught:
"A man's enemies shall be they of his own household." (Matt. 10:36)

1.

When, therefore, as He was going up to Jerusalem certain villages of the Samaritans received not Jesus:—
James and John said: "Lord, wilt thou command fire to come down from heaven and consume them, even as Elias did?"
But Jesus turned and rebuked them:
"Ye know not what manner of spirit ye are of.
The son of man is not come to destroy men's lives but to save."
(Luke 9:54-56)

Hymn:

"Christian, dost thou see them?" Stanza 2.

2.

Minister: And when Jesus began to shew how that
He must suffer, and be killed, and raised
again the third day,
Peter took Him apart, and began to
rebuke Him saying:
"Be it far from thee, O Lord,
For this shall not be unto thee."
But He turned and looked on His disciples,
and He rebuked Peter, saying:
"Get thee behind me, Satan,
Thou art an offense unto me:—
For thou savorest not the things that be
of God
But the things that be of man."
(Matt. 16:21-23; Mark 8:33)

Hymn:

"Christian, dost thou see them?" Stanza 3.

3.

Minister: Now on the eve of His Passion, Jesus went,
after they had sung an hymn, across the
brook Kidron into the Garden of Gethsemane, on the Mount Olivet (which is,
being interpreted—of the oil press).
While His chosen disciples slumbered and
slept
He was withdrawn, and kneeled
and prayed in an agony three times—
His sweat falling from Him, as it were
great drops of blood to the ground.
"Father, if it be possible,
let this cup pass from me!—
Neverthless, not my will
but thine be done."

And coming back to where His disciples slept, He said unto them:
"What, could ye not watch with me one hour?
Rise, and pray, lest ye enter into temptation."

Minister: Lord, have mercy on us.

People: *Christ have mercy upon us.*

Minister: Lord, have mercy on us.

Deacon: *Let us pray.*

(All kneeling)

Hymn:

Litany *(kneeling):* "Lord in this, Thy mercy's day."
Isaac Williams, Monk. (New Hymnal 122; Old Hymnal 88)

CONCLUSION

(All kneeling)

Minister: And when the devil had completed every temptation,
Then the devil leaveth Him;
And behold, angels came
And ministered unto Him.
(Mark 1:12-13; Matt. 4:1-11; Luke 4:1-13)

Cantor intones: And the Lord beheld Satan as lightning fall from heaven
(Luke 10:18)
And the God of peace did bruise Satan under His feet.
(Romans 16:20)

People: *Thanks be to the Lord who knoweth how to deliver the godly out of temptation,*
(II Peter 2:9)

Minister: Blessed is the man that endureth temptation,

People: *For when he is tried, he shall receive the crown of life.* (James 1:12)

Hymn:

"Christian, dost thou see them?" Stanza 4.

(Let us pray.)

(Still kneeling)

Minister: O Lord Jesus,
Who didst achieve Thy great power in the stillness
And wast in the wilderness day and night
among the wild beasts,
tempted of the devil:—
Teach us to ask for no miracles of the flesh in our favor
overriding manifold laws of God,
but rather, by perfect knowledge and Christian obedience,
to receive our sustenance according to His holy will. AMEN.

Bid us by Thine example never to despair,
and, challenging the justice of the Father,
threaten to bereave the love of God,
or by graceless sacrilege
compel His manifestation in power
on our behalf. AMEN.

Fortify us against ignoble compromise, moral cowardice,
and divers worldly deceptions;
So that for the furtherance of Thy will,
ay, and the ransom of many,
we sell not our own soul,
which Thou wouldst save alive unto
Thy glory. AMEN.

Help us to count it all joy
  when we fall into divers temptations;
    And yet, lest the foot of pride come near us,
      and we be overtaken in our sloth,
        in our drowsiness, and secure confidence,
          by One that is stronger than we,
O teach us ever to watch and pray.
  Let us not fall into temptation unawares,
    Nor forget so to call upon Thee,
      Who art alone our ever-ready omnipotent helper
        and defender. AMEN.

Hymn:

(Standing)

"Weary of Self and laden with my sin."
Stone-Langran. (New Hymnal 129)

Address

Offertory

Benediction

Hymn:

"Jesus, Lord of Life and Glory." Cummins.
(New Hymnal 127; Old Hymnal 350)

EVANGELICAL OFFICES

Part II.

Doctrines of Our Lord

1. OLD AND NEW TESTAMENT BEATITUDES
2. CHRIST'S RULE OF LIFE (BEATITUDES)
3. THE PRODIGAL SON: THE STAY-AT-HOME AND THE STRAYLING
4. CHRIST'S DOCTRINE OF THE CHILD
5. THE SERVICE OF LOVE*
6. MEDITATION AND LITANY OF SERVICE
7. CHRIST'S SONG OF THE HOLY CROSS
8. RITUAL OFFICE OF THE LOGOS
9. HIGH PRIESTLY PRAYER OF OUR LORD
10. THE WITNESS OF ST. JOHN
11. THE MYSTERY OF THE CHRIST: AN ASH WEDNESDAY AND HOLY WEEK ORATORIO
12. A VISION OF THE LAST THINGS **

Appendix

1. HYMN OF LOVE
   (Lection of the Service of Love)
2. BRIEFER LORD'S PRAYER MEDITATION

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*Kindred Services, respectively on Hope and Faith, for Septuagesima and Sexagesima Sundays, are not included, for brevity's sake.

**An Apocalyptic Office of Holy Church is omitted for like reason.

A DEVOTION

on the

OLD AND NEW TESTAMENT BEATITUDES

For Use Easter Even, Through Eastertide, and on Other Appropriate Occasions

———::———

Hymn

Sweet is the work, My God, my King,
To praise Thy Name, give thanks and sing;
To show Thy love by morning light,
And talk of all Thy truth at night.

Sweet is the day of sacred rest;
No mortal cares shall seize my breast;
O may my heart in tune be found,
Like David's harp of solemn sound.

My heart shall triumph in my Lord,
And bless His works, and bless His word;
Thy works of grace, how bright they shine!
How deep Thy counsels, how divine!

Isaac Watts, 1719
(New Hymnal No. 44)

Deacon: The Lord is in his holy temple, let all the earth keep silence before him.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

Dearly Beloved: Holy men, sent of God, as the Spirit gave them utterance, have borne witness in every age concerning the Kingdom of Heaven, how it shall at length be established upon the earth for ever. Hearken ye, therefore, unto the preparation of the Gospel from of old.

Cantor: O taste and see that the Lord is good.

Choir and People: Blessed is the man that trusteth in Him.

Minister: How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation.

Cantor: That saith unto Zion: "Thy God reigneth!" (Isa. 52:7.)

Then shall I see, and hear, and know
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.
(New Hymnal, No. 44, stanza 4)

(Congregation seated. Minister standing at chancel steps reads:)

First Group of Old Testament Beatitudes

Reader (at lectern): Hearken to the blessings which rest upon the MAN OF GOD:

1—Blessed is the man whom thou chastenest, O Lord; and teachest him thy law. (Ps. 94:12.)

2—Blessed is the man unto whom the Lord imputeth no sin; and in whose spirit there is no guile. (Ps. 32:12.)

3—Blessed is the man that hath set his hope in the Lord; and turned not unto the proud, and to such as go about with lies; (Ps. 1:12.)

4—Blessed is the man whose strength is in thee; in whose heart are thy ways. (Ps. 84:5.)

5—Blessed is the man that hath not walked in the counsel of the ungodly nor stood in the way of sinners; and hath not sat in the seat of the scornful: but his delight is in the Law of the Lord. (Ps. 1:1-2.)

Minister: Let us pray for the right spirit of submission to the blessed will of God.

(Congregation kneels)

Intercessory Collect: God's Providence

O Lord, in whatsoever thwarteth our own will, bewildereth our questing minds, and dismayeth our spirit with doubt of the order of nature, the world of man, and of our own self, make Thou us to recognize thy yearning for our utter dependence in mind, heart and soul on Thee. It is thy will that we crave verily to unlock thy treasures of power and wisdom; and attain unto the refreshment, understanding and wondrous transfiguration such as Thou hast promised to yield all them that resolutely draw nigh unto Thee. We thank Thee therefore for the hour of necessity—which irradiates us with a confident vivid sense of Thine immediate presence and loving care.

People: Amen, So be it.

(Congregation seated)

Second Group of Old Testament Beatitudes

Reader (at lectern): Hearken unto the blessings which do rest upon the HOUSEHOLD OF FAITH:

6—The Lord is a God of judgment. Blessed are all they that wait for him. (Ps. 106:3.)

7—Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. (Isa. 32:20.)

8—Blessed are they that dwell in thy house; they will be always praising thee. (Ps. 84:4.)

9—Blessed are the people whose God is the Lord Jehovah; and blessed are the folk that he hath chosen to him to be his inheritance. (Ps. 33:12.)

10—Blessed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance. (Ps. 89:15.)

Minister: Let us arise and give thanks for our call and for special grace allowed us of God as children in his household of faith.

(Congregation stands)

Responsive Thanksgiving

Deacon: O Lord, we thank thee that thou hast surrounded us with spiritual influences, and offered us unmerited privileges and immunities even from childhood up—in that we were the offspring of our fathers, and fostered of our kindred;

People: We thank thee that thou hast so prepared for us a place among the righteous, and procured for us the contagion of their example;

We thank thee that thou hast so certified unto us thy choice of us, and the calling of all men everywhere to serve thee with singular gifts in peculiar ways;

Deacon: We thank thee that thou hast bidden our people and nation to rejoice, not in the glory that cometh of numbers and wealth, native power and genius; but rather to rejoice in our function fulfilled for the sake of all mankind.

Bless us as belonging to thy true Israel, ever mighty with thee on behalf of their brethren;

People: Make us to shine as the stars for multitude, star differing from star in glory;

Make thou us to shout for joy as the Sons of God: Holy, holy, holy, is the Lord who encircleth and halloweth the whole earth with the glory of his eternal heaven.

Choir and People: Amen, So be it.

Minister: Let us pray.

(Congregation remains standing)

(Deacon in Sanctuary)

Prayer: Asher

Priest, Deacon and People: O Lord, who hast warned us at sundry times by the Holy Prophets that we avoid the crooked paths which lead astray into the shadow of death, and the broad roads wherein the careless fare to their own perdition;

We thank thee that thou hast made so plain unto all men the narrow and straight way which leadeth unto holiness;

Most earnestly would we beseech thee for strength and boldness to persevere, walking in that way and fainting not, nor stooping; turning neither to the right hand nor to the left; tarrying not to look backward unto the doomed luxurious cities of the plain;

May it go well with us so on our pilgrimage to the holy Mountain wherein thine honor dwelleth. May thy joy abide in our hearts forevermore, as we draw nigher day by day unto thee in the fellowship of thine elect.

Choir and People: Amen, So be it.

Hymn

"O, for a closer walk with God." (305 N. H.)

II

Individual New Testament Beatitudes

Reader: Dearly beloved: Having heard the blessed word of comfort declared of old time unto the people of God, let us behold the Son of Man, hearkening unto the words of His Gospel of mercy and graciousness to usward.

Here may be read THE LESSON

St. Matt. 11:2-7, wherein Jesus replies to John Baptist in the words of the Prophet Isaiah.

Cantor: Lord, thy Word abideth,
And our footssteps guideth;
Who its truth believeth,
Light and joy receiveth.

Choir: Oh, that we discerning
Its most holy learning,
Lord, may love and fear thee,
Evermore be near thee.
(Hymn 59, N. H., 1, 6.)

(Congregation seated)

Minister (at chancel steps): Now, at sundry times and in divers places the Lord Jesus spake certain words of blessing, whereon it is meet that we should meditate unto our soul's health.

I (Luke 10:23; Matt. 13:16)

Minister (from Altar steps): Blessed are the eyes which do SEE and the ears which do HEAR.

Cantor: For they shall behold the glory of the Lord and hearken unto his still small voice.

Deacon: Open the eyes of the blind and unstop the ears of the deaf.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Choir: Sun of my soul, Thou Saviour dear,

People: It is not night if Thou be near.
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.
(Hymn 20, N. H., 1.)

II (John 20:29)

Minister: Blessed are they that have not seen and yet have BELIEVED.

Cantor: For they shall need not to await the hour of their visitation, ere they bless the Lord their God.

Deacon: Lord, we believe—help thou our unbelief.

People: Lord, have mercy, and be it unto thy servants according to thy word.

We walk by faith, and not by sight;
No gracious words we hear
From Him who spake as man ne'er spake;
But we believe Him near.
(Hymn 270, N. H., 1.)

III (Luke 11:28)

Minister: Blessed are they that HEAR my word and KEEP it.

Cantor: Who having found it, do sell all that they have and buy the pearl of great price.

Deacon: May our hearts burn within us when we hear thee speak.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Hark, my soul! it is the Lord;
'Tis thy Saviour, hear his word;
Jesus speaks, and speaks to thee:
Speaks to each one: Lov'st thou Me?
(Hymn 389, N. H., 1.)

IV (Acts 20:35)

Minister: It is more blessed TO GIVE than to receive.

Cantor: Enlighten, and cause to shine, the faces of the brethren with the good tidings of great joy.

Deacon: Make gracious and persuasive the words of our mouth.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As Thou hast sought, so let me seek,
Thy wandering children, sad and lone.
(Hymn 502; N. H., 1.)

V (Matt. 24:46)

Minister: Blessed is that servant whom his Lord, when he cometh, shall find WATCHING.

Cantor: For the spirit truly is willing, but the flesh is weak.

Deacon: Let not our hearts be heavy with sorrow in the hour of prayer.

People: Lord, have mercy, and be it unto thy servants according to thy word.

O'er the distant mountains breaking,
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray;
'Tis thy Saviour,
On his bright returning way.

(Tune 57, N. H.)

VI (Luke 7:23)

Minister: Blessed is he whosoever shall find NOT OCCASION OF STUMBLING in me.

Cantor: For whoso taketh not up his cross to follow me, is not worthy of me.

Deacon: May we never be ashamed to acknowledge Thee before men.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

(Hymn 488, N. H. 1.)

VII (Luke 14:14)

Minister: Blessed art thou . . . if thou BIDDEST THE POOR and the maimed.

Cantor: For they cannot return unto thee thy kindness, save in love and prayers for thy soul, and the Lord shall reward thee.

Deacon: Let us regard not the person of any man.

People: Lord, have mercy, and be it unto thy servants according to thy word.

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

(Hymn 493, N. H. 1.)

VIII (Luke 14:15)

Minister: Blessed is he that shall EAT BREAD in the Kingdom of God.

Cantor: For he shall behold the bride arrayed in beauty, and the gladness of the bridegroom.

Deacon: May we hear Thee welcome us, saying: Enter thou into the joy of thy Lord.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Shepherd of souls, refresh and bless
  Thy hungry pilgrim flock,
With manna in the wilderness,
  With water from the rock.

(Hymn 324, N. H. 1.)

IX (Rev. 7:14—adapted)

Minister: Blessed are they that WASH THEIR ROBES in the blood of the Lamb.

Cantor: For they shall have the right to the Tree of Life and may enter in by the gates into the City of God.

Deacon: May we hear Thee say unto us; Insomuch as thou didst it unto the least of these my brethren, thou didst it unto me.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Ten thousand times ten thousand
  In sparkling raiment bright,
The armies of the ransomed saints
  Throng up the steeps of light;
'Tis finished! all is finished,
  Their fight with death and sin:
Fling open wide the golden gates,
  And let the victors in.
(Hymn 541, N. H. 1.)

X (Rev. 14:13)

Minister: Blessed are the dead which DIE IN THE LORD.

Cantor: For they rest from their labors and their works do follow them.

Deacon: May we abide forever in the New Jerusalem that cometh down from above.

People: Lord, have mercy, and be it unto thy servants according to thy word.

Lift thine eye, Christian,
  Just as it closeth;
Raise thy heart, Christian,
  Ere it reposeth;
Thee from the love of Christ
  Nothing can sever;
And, when thy work is done,
  Praise him for ever.

(Hymn 112, N. H., 3.)

Address

Offertory Sentences

Offering at the Altar

(Congregation standing; minister at altar)

Minister: The Lord Omnipotent reigneth.

Choir and People: Amen and Amen.

Minister: For thine is the kingdom and the power and the glory.

Choir and People: For ever and ever. Amen.

Minister: O Lord, open Thou our lips.

Choir and People: And our mouth shall show forth thy praise.

Minister: Even in thy holy temple.

Choir and People: World without end. Amen.

The Canticle of the Three Children, Dan. III

(Sung antiphonally, by Cantor and Choir)

Blessed art thou, O Lord God of our Fathers;
Praised and exalted above all for ever.
Blessed art thou for the Name of thy Majesty;
Praised and exalted above all for ever.
Blessed art thou in the temple of thy holiness;

Praised and exalted above all for ever.
Blessed art thou that beholdest the depths, and dwellest between the cherubim;
Praised and exalted above all for ever.
Blessed art thou on the glorious throne of thy Kingdom.
Praised and exalted above all for ever.
Blessed art thou in the firmament of heaven;
Praised and exalted above all for ever.

Minister: The Lord be with you.

Choir: And with thy spirit.

Minister: Let us pray.

(Congregation kneeling)

Here follow seasonal collects at the discretion of the minister.

Benediction

The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us of His peace, both now and evermore.

People: Amen, So be it.

Closing Hymn

"Lord, dismiss us with thy blessing." (Hymn 51, N. H.)

THE RULE OF LIFE

of the Incarnate God

A Study of Christ's Beatitudes in the Sermon on the Mount compared with those in the Sermon on the Plain.

***

Opening Hymn

"Behold, the Lamb of God."—(N. H. 148)

Introduction

Well beloved in the Lord;

We are gathered together at one place, of one mind and of one heart, in the blessed Name of God our Saviour,

That He may dwell verily in our midst, as we hearken to His gracious words of blessing, freely spoken for all such as draw nigh unto Him in Spirit and in Truth.

People: **Amen, So be it!**

Minister: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. *(Isaiah LII-7.)*

People: **Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!**

A Cento

(Of Matthew VI 25-34 and X 28-30)

(Read by Minister and Deacon antiphonally; or Minister alone. The People seated.)

1

Take no thought for the morrow, saying:
What shall we eat, what shall we drink,
And wherewithal shall we be clothed?
For after all these things seek the children of this world.

2

Consider rather the lilies, how they grow—
For lo, they do neither toil nor spin—
And yet King Solomon in all his glory
Was not arrayed like one of these.

3

If God so clothe the grass of the field
Which flourisheth today, and tomorrow is cast in the
oven—
Shall He not much more clothe *you*,
O ye of little faith?

4

Behold ye also the fowls of the air,
For they sow not, neither do they reap,
Nor gather they into barns;
And yet your heavenly Father feedeth them!

5

Is not the life more than meat,
And the body than raiment?
And why fear ye them that kill the body,
But are not able to kill the soul?

6

Are not two sparrows sold for a farthing?
Yet without your Father none falleth to the ground.
Sufficient unto the day is the evil thereof;
The very hairs of your head are numbered.

7

Surely your heavenly Father knoweth
How that ye have need of all these things—
But seek ye first His Kingdom and His righteousness,
And all these things shall be added unto you.

Hymn

The God of Abraham praise—(N. H. 253)

(All standing)

Minister: The Lord be with you.

People: **And with thy spirit.**

I. The First Four Beatitudes of the Son of Man: Interrupted Gospel

(Minister at Chancel Steps; People kneeling.)

(The interpolated verses in the following meditation are from Hymn 142 in the New Hymnal. The Beatitudes are compiled from Matt. V:2-10, compared with Luke VI:20-38.)

He that hath ears to hear let him hear.

And seeing the multitudes, Jesus went up into the mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying *(Matt. IV: 23-24):*

I

Blessed are the POOR (in spirit); for theirs is the Kingdom of Heaven.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Father, hear Thy children's call:
Humbly at thy feet we fall,
Prodigals, confessing all:
We beseech Thee, hear us.

II

Blessed are they that MOURN; for they shall be comforted.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Christ, beneath thy cross, we blame
All our life of sin and shame;
Penitent, we breathe thy name:
We beseech Thee, hear us.

III

Blessed are they which do HUNGER AND THIRST *(after righteousness);* for they shall be filled.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Holy Spirit, grieved and tried,
Oft forgotten and defied,
Now we mourn our stubborn pride:
We beseech Thee, hear us.

IV

Blessed are they which are PERSECUTED *(for righteousness sake);* for theirs is the great reward in the Kingdom of Heaven.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Love, that caused us first to be,
Love, that bled upon the tree,
Love that draws us lovingly:
We beseech Thee, hear us.

Minister: Let us pray for our well-being as we fare through the world wherein the Son of Man appeared.

(Minister and People in Unison)
(Kneeling)

Prayer

When we lack what pertaineth to our peace and to thy glory; When our heart faileth, and we would go down in sorrow to the grave; When we are fain to take of the husks that the swine do eat, And yet there is none that giveth unto us; When we be buffeted for our faults, Yea, and despitefully entreated for that we love righteousness More than the favor of this world;

Grant, then, O blessed Master, That we may ever call upon Thee; And bring thy spirit into our misery and bitter longing, Into our anguish and terror; That in the valley of the shadow of death, Thou being with us, we may fear no evil, But be fed and comforted all the day long in thy green pastures, By cool springing waters, welling from immeasurable depths, And running to usward from heights unscalable, Or else may be folded securely with thy flock for repose Under the still stars of thine ever present heaven. Amen, So be it! Amen.

Intercession to the Saviour

(Minister alone)

On the earth, O blessed Saviour, thy lot was poverty, sorrow, hunger and thirst, gainsaying and reproach:

Notwithstanding wast thou, O holy Son of Man, ever in joy and felicity here below;

Neither wast thou at any time alone; for, when forsaken of man, was not the Father with thee? Yea, and sattest thou not all the while above the clouds of heaven on the throne of thy glory?

Wherefore do thou of thy mercy reveal unto us also, thy brethren, the mystery of thy sovereign power over evil. Impart unto us the secret of thy victorious Gospel, the same thou didst declare once for all in thy triumph, when for the joy set before thee, thou didest endure the Cross, despising the shame thereof.

Moreover do thou grant unto each one of us, O humble and divine Master, this revelation: how that in the hells of human torture, injustice and outcast human loneliness, affliction, and bereavement, thy God and our God may—if we but fervently desire it—verily dwell with us;

And that thy heaven shall—if we but ask in thy Name—presently fill us full of the blessedness of union and communion with the eternal God-head, through our elder Brother and most blessed Lord.

People: **Amen, So be it!**

Hymn

"Sing My Soul His Wondrous Love" (N. H. 256)

or an anthem by the choir, *people seated.*

Minister (standing at Altar):

He that hath ears to hear, let him hear!

And the Master, having thus revealed the words of his victory as Son of Man over evil, declared then also, as son of God, the words of his divine life among men. Let us kneel and meditate upon four Beatitudes of the Master in the spirit of the Son of God.

(All kneel)

II. Second Four Beatitudes of the Son of God.

V

Blessed are the MEEK; for they shall inherit the earth.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: We thy call have disobeyed,
Into paths of wrong have strayed,
And repentance have delayed:
We beseech Thee, hear us.

VI

Blessed are the MERCIFUL; for they shall obtain mercy.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Sick, we come to Thee for cure,
Guilty, seek thy mercy sure,
Impure, long to be made pure:
We beseech Thee, hear us.

VII

Blessed are the PURE *(in heart);* for they shall see God.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Blind, we pray that we may see,
Bound, we pray to be made free,
Stained, we pray for sanctity:
We beseech Thee, hear us.

VIII

Blessed are the PEACEMAKERS: for they shall be truly called the sons of God.

(Silence for Meditation)

Cantor: O Lord, we thank thee for this thy word unto us.

Minister: For the flesh profiteth nothing, but thy words are spirit and they are life.

People: **Remember us, O Lord, when thou art come unto thy Kingdom.**

Choir: Thou Who hear'st each contrite sigh,
Bidding sinful souls draw nigh,
Willing not that one should die:
We beseech Thee, hear us.

Minister: Let us now pray that we may be made like unto the Son of Man in whatsoever things made him manifest to men as the Son of God.

(Minister and People in Unison)

(Kneeling)

Grant, O Lord, that as thou wast meek, so may we be neither cowed nor fierce—But gracious, and filled full with thy spirit: That we may remember how that the hearts of men be but as the dust of the ground, Wherein thy finger wrote silently the letter of the law:

That we may be pure and temperate; Sane, real, sincere, and true, in body and in soul; And that we may make love to abound in the hearts of men who know not how they are every one the child of the same Father; So that beholding thy countenance, Our sins may indeed be forgotten; And believing ourselves thy children, we may possess the earth, Which thou hast even made the footstool unto the everlasting throne of thy glory. Amen, So be it!

Intercession to the Holy Spirit

(*Minister alone)*

O Holy Spirit, who didest hover with silver wings in a golden splendor over the most pure Son of God, when he humbled himself to be baptized at the fords of Jordan;

Possess Thou us entirely and forever as we move among men—thoughtless of self, innocent of pride and prejudice:—that we may make it impossible for our brethren to ascribe virtue and render worship unto us for aught we do and are; but bear ourselves so that they must unfailingly discern thine operation in a meekness without fear or favor, unshaken in the sure confidence that the whole earth belongeth unto Thee alone;

In our kindness that proceedeth not of weakness, but of an understanding heart;

In our ardent purity that hath no fleck, yet no affinity with scorn, and imparteth itself by loving contact to the unfavored and the foul alike:

In our making ever for a peace—not of compromise—but of large condescension and catholic inclusion of opposed interests and contentions;

And finally grant, O blessed Spirit, that we may render the praise of all such heavenly graces unto the Son of God, our Lord and Saviour, Jesus Christ.

People: **Amen, So be it!**

(If there is an Address and an Offering, they should come here; and after the singing of the Doxology, the devotion is closed as follows:)

Minister (at the Altar)

Let us lift up our hearts and voices in the song of Moses, the servant of God, and in the song of the Lamb.

Anthem

(Sung by the Choir, or said by all)

Great and marvelous are thy works, Lord God Almighty; Just and true are thy ways, thou King of Saints.

Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy; For all nations shall come and worship before thee; For thy judgments are made manifest. *(Rev. XV:3-4.)*

Minister: Let us pray for our Present Heavenly Joy in the Lord.

(People remain standing)

O Lord, who hast taught us that unto them that seek thy Kingdom shall be added all things abundantly, whereof thou knowest that they have need; bestow upon us the gladness of them that wholly trust in thee; and impart unto us the favor of such as sit at thy board, arrayed in the wedding garment thou hast bestowed; both nourished with heavenly food and our hearts made light with heavenly drink, the water of purity that becometh for us the wine of gladness; made blessed there forever by the beatific vision of thy glory, O Heavenly Father; and grateful brethren evermore on the earth of thy beloved Son.

People: **Amen, So be it!**

Hymn

Sermon

Offertory

The Divine Praises

(People standing)

Cantor and Choir:

Stand up and bless the Lord your God.

Blessed be God.

Blessed be the Name of the Lord, from this time forth and for evermore.

Blessed be his holy Name.

Blessed be the God and Father of our Lord Jesus Christ.

Blessed be Jesus Christ, true Man, and true God.

Blessed be he that cometh in the Name of the Lord.

Blessed be the Name of Jesus.

Blessed be God, the Father of all mercies, and the God of all comfort.

Blessed be the Holy Ghost the Comforter.

Blessed be God, who hath blessed us with every spiritual blessing in the heavenly places with Christ.

Blessed be God in his angels and in his saints.

(From W. E. Orchard's "Divine Service.")

Minister: The Lord be with you.

People: **And with thy spirit.**

Let us pray.

(All kneel. Here may follow appropriate Collects, concluding with:)

The Benediction

Now may the God of all grace
Who hath called us
Unto his eternal glory,
Perfect, stablish, strengthen us—
To Whom be dominion for ever and ever.

(I Pet. V:10-11)

People: **Amen, So be it!**

Hymn

"O Worship the King."—255 N. H.

THE RITUAL OFFICE OF "THE STAY-AT-HOME AND THE STRAYLING"

A Liturgical Study of

THE DOUBLE PARABLE OF OUR LORD JESUS

(Mis-called "The Prodigal Son")

Part I.

Hymn

(396 New Hymnal; 670 Old Hymnal): "Father Whate'er of Earthly Bliss." Anne Steele.

(People seated)

Minister: Well Beloved,

I invite you now to meditate on a lesson from Holy Writ (found in the 15th chapter of St. Luke's Gospel), in which our Blessed Lord telleth us—for our own soul's health and healing—His beautiful story of Two Brethren, elder and younger sons of the one Father, who yearned, as must every true parent, for the whole-hearted fellowship and confidence and love of his children that bear his likeness and carry forward his Name.

The Cantor shall intone the following:

I was born in my Father's great house,
About it spread my Father's homestead and his broad acres.
It was my Father's sun shot forth his beams,
And edged the many gables of the house with golden fire,
And stained the door posts and lintels, ay and the threshold with blood.
It was my Father's moon shed her pensive silver dream

On the chilly mists of the mysterious night,
And dripped glistery in dropping dews.
It was my Father's stars made his firmament myriad-eyed.
It was my Father's lightning bolt out of the storm-cloud felled, as the eagle—
A blow of a battle-axe—upon his screaming prey,
And bore it off lightly in his talons, like a feather!
It was my Father's glorious pride strutted in the peacock,
Spreading abroad his wondrous fan of iridescent splendours
To frame a gorgeous breast and neck of cerulean blue and emerald!

Lection (to suitable instrumental accompaniment).

The Minister will solemnly read at the Lectern:

And Jesus opened his mouth in parables,
And uttered things which had been kept secret
From the foundation of the world:

(Matt. XIII, 35)

And he said, a certain man had two sons: And the younger of them spake to his father, Father give me the portion of thy substance that falleth to me.

The Cantor proceeds with his intoning:

My Father, O my Father, when I was yet a child,
Thou wast to me all things—mountains and seas,
Clouds and rivers; yet as I secretly strove
Against my mother, whom I loved, into whose arms
When hurt, I flung myself, or sore afraid—
When I grew to be a man, I cried in my soul
Yea, for all my pride in thee, and reverence and worship,
That I might sundered be utterly from thy might and majesty!
O to be different, O to be my own master!

The bliss and anguish, the pride and delicious terror
Of separate being—that thou mightest at length know me,
Not as thy love-imprisoned chattel, but as thy fellow,
Wholly free, at length, to be myself not less than thou!

The Minister resumes his reading:

And the Father divided unto his two sons his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

The Cantor intones, as before:

O Father, cried I, begattest thou me then
Unto perpetual servitude in thy great house?
Unto childish dependence, as erst upon my mother?
Or didst thou verily breathe into me, even thou,
The breath of thy fierce manhood, and implant thy likeness,
That I should become some day a man like unto thee?
Stand up on my own feet—to face the cold horizon,
Across spaces full of peril, and master fear alone?
Is it ungrateful impiety, that I cry out so to thee:
"Let me go forth, and learn by folly mine own wisdom?
And in dire jeopardy, discover mine own courage?
Mine own peculiar virtue, even in failure, and in sin?"
O Father, if wrath have seemed to furrow my brow before thee,
Not in forgetfulness of benefits and fostering care,
Not of envy and jealousy came it, or from lack of reverent worship.
It was the thunder of thine own creative wrath,

Let loose by the grinding masses of thine own rain
clouds,
In the vault thou hast in mine inmost being spanned
Akin to the vastness of thine own awful self!

The Minister resumes his reading:

Now when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: but no man gave unto him.

Hymn

(People kneeling)

(16 New Hymnal; 9 Old Hymnal): "Holy Father, cheer our way." Robinson.

(If not at evening service)

"Father of All Our Mercies." James Montgomery. (Tune, Mirfield.)

1.

Father of all our mercies, Thou
In Whom we move and live,
Hear us in heaven, Thy dwelling, now,
And answer and forgive.

2.

When, harassed by ten thousand foes,
Our helplessness we feel,
Oh, give the weary soul repose,
The wounded spirit heal!

3.

When dire temptations gather round,
And threaten or allure,
By storm or calm, in Thee be found
A refuge strong and sure. Amen.

Part II.

(All kneeling)

The Minister reads from the Chancel steps:

> **And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**

Hymn

"Crying: Abba, Father." (Tune Melita, 415 New Hymnal).

(All standing)

1.

Eternal Father, strong to save,
Life giving victory o'er the grave,
Love melting hate and purging sin,
Humbling Thy glory our love to win:—
    O hear us when we cry to Thee,
    In blindness and infirmity!

2.

Great God, Thou wottest what we are;
Thou madest man for men to mar;
Binding him fast, yet setting free
That He Thy son, not slave, might be:—
    Then hear us when to Thee we cry,
    Afraid to live, ashamed to die.

3.

The vaulted heavens pulse in Thy hand,
Angelic hosts before Thee stand,

Our striving souls Thy word await
To conquer greed, sloth, lust and hate:—
    O hear our feeble battle shout,
    And snatch us from defeat and rout!

4.

Reach up from out our gaping deep,
Flood forth our fainting souls from sleep;
Awake and fashion in Thy sight
Our darkness, till it burn with light:—
    Answer our cry, for here and now
    Who crieth so to Thee—but Thou?

(Kneeling)

The Minister reads at the Sanctuary steps:

And the son said unto him, Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. (But he durst not say, as he had meant to do: "make me as one of thy hired servants.")

Hymn

(Samuel Johnson; tune Newham).

(Sung kneeling)

1.

Father, in Thy mysterious presence kneeling,
  Fain would our souls feel all Thy kindling love;
For we are weak, and need some deep revealing
  Of trust and strength and calmness from above.

2.

Lord, we have wandered forth through doubt and sorrow,
  And Thou hast made each step an onward one;
And we will ever trust each unknown morrow,—
  Thou wilt sustain us till its work is done.

3.

In the heart's depths a peace serene and holy
Abides; and when pain seems to have her will,
Or we despair, oh, may that peace rise slowly,
Stronger than agony, and we be still!

4.

Now, Father, now, in Thy dear presence kneeling,
Our spirits yearn to feel Thy kindling love;
Now make us strong,—we need Thy deep revealing
Of trust and strength and calmness from above.
Amen.

The Minister reads at the Altar:

(Standing)

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Organ Interlude

Here may be delivered from the Pulpit:

The Little Homily

Taken from "A Study of Death"—Henry Mills Alden (Third Book —Prodigal Sons: A Cosmic Parable, page 70)

Organ Interlude

Part III.

The Minister reads at the Lectern:

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry and would not go in.

The Minister kneels at the Altar rail.

The Litany of the Elder Son

Let us pray:
O God, forgive us, of Thine infinite mercy, the gross sin of careless ingratitude.

Choir: Lord have mercy on us.

Minister: We have fed on Thy bounty and found it plenteous and sweet,

Cantor: Wherefore, with less of kindred-spirit, wittingly akin to our Maker, than belongeth to brute beasts,
Too often have we sought not Thee: that we might humbly render thank and love!

Choir: Lord have mercy on us.

Minister: By little and little our hearts are waxen hard and senseless,

Cantor: And we deem it right and fair that so they are:

Minister: In a pride arising from sheer wont and use, we claim the good Thou hast bestowed

Cantor: As though of our deserving wrought and won.

(Minister kneels)

Choir: Lord have mercy on us.

Minister: Lord, we bow us in shame,
confessing our thoughtlessness,
our silly superiority and self-conceit,
our coldness, our indifference.

Reader: Let us not be as the elder brother of the prodigal, who, like a stolid churl,
took Thy fatherly love for granted—

Minister: Who wearied of its abundance and tenderness,
And misjudged its holy reserve.

Choir: Lord, have mercy on us.

Minister: Who toiled and moiled as a dull thrall,
looking to the gain, and the meed of praise;

Cantor: Who despised and hated the brother
that was driven of the spirit into a far country to
be tempted of the Devil;

Minister: And saw not how his brother, the Strayling
and sinner,
had come so to himself,

Cantor: As he, the Stay-at-home, basking in good will,
had never done.

Minister: Who could not understand why, out of very
shame, His brother,

Cantor: Won by the holy awe of divine love, durst not
ask the Father to be made even as one of his hired
servants.

Choir: Lord have mercy on us.

Cantor: O, the height and breadth and depth of the
Father's love!

Minister: O save us from envy and malice and jealousy
and hatred,

Cantor: Save us from the canker of self-righteousness
and accursed hypocrisy.

Minister: And let us not tempt Thy fatherly love to
wrath, O Lord.

*Choir and People: Have mercy, have mercy, have
mercy on us, O Lord.*

(People kneeling)

Minister (at chancel steps):

So his father came out and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with

my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Silence: or the Dies Irae (New Hymnal 65; Old Hymnal 36), Stanzas 1, 2, 11, 12, 14.

Minister reads at the Lectern:

And the Father said unto him, Son, thou art ever with me, and all that I have is thine. It is meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

(Gong)

Hymn

(Theodore C. Williams). Tune: Geneva or Stephanos.

(All standing)

1.

Solo: When my heart, with joy o'erflowing,
Sings a thankful prayer,
Choir: In thy joy, oh, let thy brother
With thee share.

2.

Solo: When the harvest-sheaves ingathered
Fill thy barns with store,
Choir: To thy God and to thy brother
Give the more.

3.

Solo: If my soul, with power uplifted,
Yearn for glorious deed,—
Choir: Give thy strength to serve thy brother
In his need.

4.

Solo: Lo, I bore a secret sorrow
In my lonely breast?
Choir: Take to thee thy sorrowing brother
For a guest.

5.

Solo: Share with him my bread of blessing,
Sorrow's burden share;
Choir: When thy heart enfolds a brother,
God is there.

Address or Sermon

Offertory

Selections from the Oratorio by Sir Arthur Sullivan on "The Prodigal Son."

Lord's Prayer

(Said clause by clause, after the Minister; may be chanted by the Choir)

Our Father who art in heaven;
Hallowed be Thy Name;
Thy kingdom come;
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
(As we give unto them who ask in Thy name;)
Forgive us our trespasses,
As we forgive those who trespass against us;
Lead us not into temptation,
But deliver us from evil:
For thine is the Kingdom
and the Power,
and the Glory,
For ever and ever. AMEN.

Collects

Benediction

Closing Hymn

"O Love that Casts Out Fear," Bonar (235 New Hymnal; 431 Old Hymnal).

or

"Dear Lord and Father of Mankind," Whittier (120 (New Hymnal).

OFFICE OF CHRIST'S DOCTRINE OF THE CHILD

A Liturgical Study of the Biological Implications of the Gospel

* * *

SUCCINCT STATEMENT OF THE ORDER

I. Preparation for the Gospel of the Child.

a—Hymn *(if required)*, Heber, "By cool Siloam's shady rill".

(standing)

b—Prelude from William Blake.

(seated)

Infant Joy.
Time.
Little Lamb.

c—Keynotes from Ralph Waldo Emerson.

(seated)

d—Lyrical Stave from Wordsworth.

(seated)

e—Congregational Hymn, "The Rapture," Traherne.

(standing)

II. The Five-fold Gospel of Jesus to the Child, interrupted by Pollock's Litany for Children, or by Blake's "Another Sorrow".

(seated)

III. Our Lord's Prophecy of Sorrow, and Felicity *(responsive; standing)*.

Declaration of our Lord's Joy, and His Intimacy with the Father.

(a meditation; kneeling)

Prayers and Benediction.

(interrupted by sung responses; kneeling)

Hymn, "It Is Finished," Christina Rossetti, or "The Divine Image," William Blake.

(standing)

IV. Homily—Selections from Chamberlain's "The Child," or Sermon.

(seated)

V. Offertory—Ballad of the Holy Theodore, or The Christ Child to Come.

(seated)

Doxology.

(standing)

Closing Hymn, "Breathe on Me, Breath of God," *(Nova Vita)*, or Pleyel, "Thine for Ever! God of Love."

(standing)

I. PREPARATION FOR THE GOSPEL OF THE CHILD

Processional Hymn

(if required; people standing)

"By Cool Siloam's Shady Rill". Heber (New Hymnal 351; Old Hymnal 565).

Prelude from William Blake

(people seated)

Choir Solo:

Infant Joy

"I have no name;
I am but two days old."
What shall I call thee?
"I happy am,
Joy is my name."
Sweet joy befall thee!

Pretty joy!
Sweet joy, but two days old.
Sweet joy I call thee:
Thou dost smile,
I sing the while:—
"Sweet joy befall thee!"

Minister: Hearken to some suggestive words of Blake concerning one of his pictorial imaginations: The Greeks represent Chronos, or Time, as a very aged man. This is a fable; but the real Vision of Time is an Eternal Youth. I have, however, somewhat accommodated my figure of Time to the common opinion, as I myself am also infected with it; and I see Time aged—alas, too much so.

Cantor: Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bade thee feed
By the stream and o'er the mead?
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice.
Little Lamb, who made thee?
Dost thou know who made thee?

2.

Little Lamb, I'll tell thee,
Little Lamb, I'll tell thee.
He is called by thy Name,
For He calls Himself a Lamb,
He is meek and He is mild—
And became a little child—
I a child and thou a lamb,
We are called by His name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

Keynotes from Ralph Waldo Emerson

(Minister selects at his discretion: people still seated)

An Experience of First Paternity

Last night, at 11 o'clock, a son was born to me. Blessed child! a lovely wonder to me, and which makes the universe look friendly to me. How remote from my knowledge, how alien, yet how kind, does it make the

Cause of causes appear! The stimulated curiosity of the father sees the graces and instincts which exist indeed in every babe, but unnoticed in others; the right to see all, know all, to examine nearly, distinguishes the relation, and endears this sweet child. Otherwise I see nothing in it of mine; I am no conscious party to any feature, any function, any perfection I behold in it. I seem to be merely a brute occasion of its being, and nowise attaining to the dignity even of a second cause, no more than I taught it to suck the breast. Please God that "he, like a tree of generous kind, By living waters set," may draw endless nourishment from the fountains of Wisdom and Virtue.

Now am I Pygmalion.

Every day a child presents a new aspect, Lidia says, as the face of the sky is different every hour, so that we never get tired.

The truth seems to be that every child is infinitely beautiful, but the father alone by position and by duty is led to look near enough to see. He looks with microscope. But what is most beautiful is to see the babe and the mother together, the contrast of size makes the little nestler appear so cunning, and its tiny beseeching weakness is compensated so perfectly by the happy patronizing look of the mother, who is a sort of high reposing Providence toward it, that they make a perfect group.

Innocent Oddities

I like my boy, with his endless, sweet soliloquies and iterations, and his utter inability to conceive why I shoul not leave all my nonsense business and writing, and come to tie up his toy horse, as if there was or could be any end to nature beyond his horse. And he is wiser than we when he threatens his whole threat, "I will not love you."

* * *

Humphrey Heywood showed me his fine toycart which his father made for him. I see nothing of the farmer but his plain dealing and hard work; yet there are finer parts which, but for this child, would remain latent; his love and the taste which makes a fanciful child's wagon for its manifestation.

* * *

The child delights in shadows on the wall. The child prattles in the house. But if you carry him out of doors, he is overpowered by the light and extent of natural objects, and is silent. There never was child so lovely but his mother was glad to get him asleep.

The Child Mind

The child is pervaded by an element of reason, but does not individualize himself, or say I. The child lives with God but as a dweller in this higher sphere, that of Absolute Truth; this infinite nature bursts through at last into the affirmative of real being; I am. Feebly it enters into him; his life is the life of the senses, of the apparent, of the actual.

* * *

Blessed is the child; the unconscious is ever the act of God Himself. Nobody can reflect upon his unconscious period, or any particular word or act in it, with regret or contempt. Bard or Hero cannot look down upon the word or gesture of a child; it is as great as they. Little Albert Sampson asks when his father will come home, and insists that his father can't die.

* * *

The intellect is alike old in the father and in the child. No age to intellect.

In Retrospect

In imagination I was a little chubby boy trundling a hoop in Chauncy Place, and spouting poetry from Scott and Campbell at the Latin school. But Time, the little grey man, has taken out of his vest-pocket a great, awkward house (in a corner of which I sit down and write of him), some acres of land, several full-grown and several very young persons, and seated them close beside me; then he has taken that chubbiness and that hoop quite away (to be sure he has left the declamation and the poetry), and here left a long, lean person threatening to be a little grey man, like himself.

Education

Education? We assume a certain air of holiness when we go to deal with our children, and appeal at that moment to a principle to which we do not appeal at other times. Of course, we do not succeed: the child feels the fraud. Simply the Holy Spirit is not there, and the effects cannot appear.

Religion has failed! Yes, the religion of another man has failed to save me.

I pay the schoolmaster, but 't is the schoolboys that educate my son.

The child preaches to us the divinity of nature, the shallowness of our will.

Shall I say "as ungrateful as an infant?"

Poetic Beauty

I read that, in the gardens of heaven, when the children came, the beds of flowers assumed an unusual splendour, — "at their entrance seemed to express joy by their increasing splendour."

It is hardly rhetoric to speak of the guardian angels of children. How beautiful they are, so protected from all infusions of evil persons, from vulgarity and second thought. Well-bred people ignore trifles and unsightly things; but heroes do not see them, through an attention pre-engaged to beauty.

What is so beautiful as the sobbing of a child, the face all liquid grief, as he tries to swallow his vexation?

Minister: *turns to altar*

(People seated or kneeling)

Cantor sings: **"Lyrical Stave"**

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in or infancy!
(Wordsworth. Ode, Immortality)

Hymn

The Holy Rapture of the Child In Us

Tune St. Gabriel N. H. 14.

(People Standing)

Sweet Infancy!
O fire of heaven! O sacred Light
How fair and bright,
How great am I,
Whom all the world doth magnify!

2.

O Heavenly Joy!
O great and sacred blessedness
Which I possess!
So great a joy
Who did into my arms convey?

3.

From God above
Being sent, the Heavens me enflame:
To praise His Name
The stars do move!
The burning sun doth shew His love.

4.

O how divine
Am I! To all this sacred wealth,
This life and health
Who raised? Who mine
Did make the same? What hand divine?
("The Rapture," Thomas Traherne)

II. THE FIVE-FOLD GOSPEL OF JESUS AS TO THE CHILD

Minister: **Hearken,** Well Beloved, to the five-fold Gospel of our Lord and Master concerning the Child:—

(The Gospel is framed and interrupted by stanzas from Pollock's Litany for Children —New Hymnal 368, as indicated, or by Blake's Lyric, "Another's Sorrow")

(People seated throughout this interrupted five-fold gospel)

Hymn 368, Stanza 1

or

1.

Can I see another's woe,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?

2.

Can I see a falling tear,
And not feel my sorrow's share?
Can a father see his child
Weep, nor be with sorrow fill'd?

Blessing the Little Children

Reader: Then were there brought unto Jesus little children, that he should put his hands on them, and pray: and the disciples rebuked those that brought them.

But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the Kingdom of Heaven. (Matt. 19:13, 14)

Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.
(Luke 18:17)

And he took them up in his arms, put his hands upon them, and blessed them.

(Mark 10:16)

Hymn 368, Stanza 2

or

3.

Can a mother sit and hear
Her infant groan, her infant fear?
No, no! never can it be!
Never, never can it be!

II.

Greatest in the Kingdom

Reader: Now about the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

And Jesus called a little child unto him, and set him in the midst of them.

And he said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

And whosoever shall receive one such little child in my name receiveth me.

(Matt. 18:1-5)

Hymn 368, Stanzas 3 and 4

or

4.

And can He who smiles on all
Hear the wren with sorrows small,
Hear the small birds' grief and care,
Hear the woes that infants bear,

5.

And not sit both night and day,
Wiping all our tears away?
O, no, never can it be!
Never, never can it be!

III.

The New Birth from Above of the Spirit

Reader: Jesus answered Nicodemus and said: Verily, verily, I say unto thee, Except a man be born from above, he cannot see the Kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born from above.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(John 3:3-9)

Hymn 368, Stanzas 8 and 9

or

6.

He doth give His joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

IV.

Welcoming the Little Ones

Reader: The Son of Man is come to save that which was lost . . . . How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

Whosoever therefore shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
(Matt. 18:10-14)

Hymn 368, Stanza 10

or

7.

Think not thou canst sigh a sigh,
And thy Maker is not by;
Think not thou canst weep a tear,
And thy Maker is not near.

V.

Offending the Little Ones and Their Angels

Reader: And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the depth of the sea. (Mark 9:42)

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alway behold the face of my Father which is in heaven. (Matt. 18:10)

When Jesus had taken a child in his arms, he said: Whosoever receiveth one such in my name, receiveth me. And whosoever shall so receive me, receiveth not me, but Him that sent me. (Mark 9:36-37)

Hymn 368, Stanza 14

or

8.

O! He gives to us His joy
That our grief He may destroy;
Till our grief is fled and gone
He doth sit by us and moan.

III. OUR LORD'S PROPHECY OF SORROW, AND FELICITY

(People standing)

Minister: Let us rise, and repeat responsively our Lord's prophecy of sorrow:—"The disciples' sorrow turned into joy":

Verily I say unto you
That ye shall weep and lament,
But the world shall rejoice,

Response: *And ye shall be sorrowful,*
But your sorrow shall be turned into joy
(John 16:20)

Minister: A woman when she is in travail hath sorrow,
Because her hour is come,

Response: *But as soon as she is delivered of the child,*
She remembereth no more the anguish,

Minister: For joy that a man is born into the world.

Response: *So* we *now therefore have sorrow;*

Minister: But I will see you again
And your heart shall rejoice,

Response: *And* our *joy no man taketh from* us.
(John 16:21-22)

Declaration of Our Lord's Joy and His Intimacy with the Father

Minister: Let us meditate.

(People seated or kneeling)

Cantor intones:

In that hour Jesus rejoiced in spirit, and said:
I thank Thee, O Father, Lord of Heaven and Earth,
For that Thou hast hid these things from the wise and prudent,
Even so, Father,
For so it seemed good in Thy sight.

(Pause)—Gong.

All things are delivered to me of my Father
And no man knoweth who the son is but the Father
And who the Father is but the son
And he to whom the son will reveal him.

(Pause)—Gong.

And blessed are the eyes that see the things that ye see. (Luke 10:21-24)

Gong (three times)

Minister *goes up to altar*

(People kneeling)

Let us pray:

O Lord Jesus,
For that Thou camest, foretold of Isaiah,
the Child to lead all mankind
as Prince of Peace into the Paradise of God:
Let there be no more henceforward, we pray Thee,
An infant of days;

Nor an old man
That hath not fulfilled his time:
May the child die an hundred years old,
For the fullness of life,
And riches of wisdom;
And the old man, whose locks be
As the almond tree that flourisheth,
To whom the grasshopper were a burden,
Let not his desire fail;
But make Thou his heart the rather to laugh
For the joy, faith, simple wisdom and blessed hope,
Of the childlike spirit of innocency,
Wherewith thou shalt yet in thine own time fill the whole earth
As the waters cover the sea!
(Cento from Isaiah)

Cantor's response: I'm but a stranger here,
Heav'n is my home.

(Tune A S. Sullivan, Taylor, Hutchins' Revised Hymnal, 623. N.B.—Use part of tune belonging to the actual words.)

Choir and People: Amen.

II. Let us Pray:

O Lord Jesus,

Who taughtest that none but little children
shall enter at all into Thy heavenly kingdom:
Preserve in us the little Child
That seeth eye to eye with Thee,
And heareth Thy blessing in the singing bird,
Beholdeth Thy Father in the starry heaven,
And heareth His voice in the roar of many waters;
And O, make us all to be born again from above,
And become once more the little child, for Thy beauteous sake.

Cantor's response: Whate'er my earthly lot,
Heaven is my home.

Choir and People: Amen.

III. Let us pray:

O Lord Jesus Christ,
For that Thou wast a little child of old on earth,
And, though Thou be at the right hand of Power,
Lord, by the sacrifice of the Cross,
Art still the Child forever, whom we adore:
Make us to protect our little children,
To reverence their wise happiness,
To hedge about with love their carefree play,
To keep alight the shining faith of their frank eyes,
To bid shy genius blossom in them freely.
Beholding Thee, may we have the wisdom
Never to impose our worn patterns and silly uses and abuses.
Our follies and whims and fashions,
Our grievous burdens of arid knowledge, and acrid lore,
On the Child, our child and Thine;
Remind us that in his secret heart Thou whisperest,
A holier truth than ours;
And in his sight, Thou lightest a fairer hope,
Than is revealed unto our generation.

Cantor's response: Danger and sorrow stand
Round me on every hand—
Heaven is my fatherland,
Heaven is my home.

Choir and People: Amen.

IV. Let us Pray:

O Holy Ghost,
Blessed Dove that hoverest
Above the well-beloved of God,
Give us to kneel, not only at the manger cradle
Of our Lord, the Lamb of God,
Conceived and born of Blessed Mary,
Two thousand years agone;—
But make us to bring to every child,
The shepherds' gifts

Of woolly lamb without blemish and of spotless dove;
Make Thou us also to bring the wise men's treasures,
Kings though we be not, from the East:
The gold, undefiled, incorruptible,
From the sunny hoards of ancient goodness;
The frank-incense of worship
For what in the child bespeaketh Thy higher beauty;
The myrrh, to embalm in amber fragrance
What parcel of truth in them shall perish,—
By reason of this naughty world,
Ere it bear fruitage for their day . . .

Choir Solo:

(From "A Christmas Carol," C. Rossetti)

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part,—
Yet what I can I give Him,—
I can give my heart.

Choir and People: Amen.

V. **O Brethren of the Everlasting Child,**

Let us praise God, our Father:—

(Unison)

Blessed be Thou, O Father,
For that in Jesus Christ,
Thou gavest us Thy SELF,
To be the Child of our whole race,
As Thine own and only Son;
And madest us to know assuredly through Him,
That unto the blessed perfection of Thy will,
Our children's children shall vainly straining yet attain,

If so we cherish our children for Thy holy, heavenly sake alone,
As Thy most blessed trust unto us—
In whom, with the aid of Thine Holy Spirit,
We may yet behold Thee in wondrous intimacy,
Revealed to our loving eyes!
Remind us day by day
How Thou hast given us grace to be
Fathers and mothers of children Thou hast destined,
Through our self-denying care,
To a higher, fairer, kinder, truer holiness,
Than Thou couldest bestow upon us,
Because of our closed minds and hearts.
For which supreme favor, O Father,
Blessed be Thou forever!

Sung Responses:

Cantor: Trailing clouds of glory do we come.

Choir: From God who is our home.

All together:
(people, choir, clergy)

Heaven lies about us in our infancy!
Heaven is our home!
AMEN.

(N.B.—Tune of Lyrical Stave appearing in preparation office.)

Benediction:

May our Lord Jesus,
Who forbade not the helpless children,
But who took them in His arms and lovingly blessed them,—
And who bade all men to take good heed,
That they despise not his little ones,
Whose angels do alway behold
The face of our Father which is in heaven,—
May He, our Lord and Maker, glorious and gentle.
Bless us day by day,
With His own pure, glad, childlike spirit, forevermore!

Choir sings softly:

If unto us be given
Childhood and home;
Earth, straightway crammed with heaven,
Earth, is our home.
Here, even as there, we stand,
Glad at our Lord's right hand;
Earth is our Motherland,
Heaven is our home! AMEN.

(The rewritten full stanza of Hymn 623, Hutchins.)

Hymn

"It is Finished"

(Christina Rossetti's Poem . . .)

O Filii et Filiae N. H. 555

(People standing)

1.

Dear Lord, let me recount to Thee
Some of the great things Thou hast done
For me, even me
Thy little one.
It was not I that cared for Thee,—
But Thou didst set Thy heart upon
Me, even me
Thy little one.

2.

And therefore was it sweet to Thee
To leave Thy majesty and Throne,
And grow like me
A Little One.
Thou didst assume my misery,
And reap the harvest I had sown,
Comforting me
Thy little one.

3.

And love of me arose with Thee
When death and hell lay overthrown:
Thou lovest me
Thy little one.

And love of me went up with Thee
To sit upon Thy Father's Throne:
Thou lovest me
Thy little one.

or

The Divine Image

St. Bernard N. H. 125

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love
Is God, our Father dear;
And Mercy, Pity, Peace, and Love
Is Man, his child and care.

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

—*William Blake*

IV. Here followeth a Homily, consisting of selections from A. F. Chamberlain's "The Child, A Study in the Evolution of Man,"

or

The Sermon.

Announcements

Hymn

No. 545, N. H.—"All My Heart This Night Rejoices."

V. Offertory

(people seated)

THE BALLAD OF THE HOLY THEODORE AND THE CHRIST CHILD TO COME

"The dew of his birth is of the womb of the morning."
Prayer Book Psalter.

1.

Ha, 'twas the holy Theodore
Who in God's sanctuary
O'er-meekly his priestly glory bore—
Or, argent, cramoisie;

2.

And strove, after long fast toward morn
One Christmas eve to see
His Lord, who died by the Rood-of-scorn,
On the high altar verily,

3.

As broken bread—once more to atone
For a world of sinful delight;
Wherefore, in the minster he wrestled, alone
Save for Stephen, his acolyte.

4.

Blinded by driving sleet, the blast
Howled without through ice-mailed boughs,
Till the shivering acolyte saw, aghast,
The door ope to God's still house.

5.

What? a Babe in the snow? who shouted and laughed
Through stark woods, as an orchard abloom
With the rose-red dawn? And a sweet-brier draught
Drave the incense in billowy gloom!

6.

"Go forth, little son, and yon shameless Child
Bid forbear on this blessed morn,—
Ere with scent and cry of th' unhallowed wild
He bring our Lord Christ to scorn!"

7.

But the naked Babe who glowed as the sun
A-dazzle in forests frore,
Cried out: "Hath my priest then the Kingdom won?
Saints prayed, ay, and died for, of yore?

8.

"Them a little child alone shall lead,
Who become as the little Child,
To His city of God that cometh indeed,
For to crown your brutish wild.

9.

"Bid thy master, the holy Theodore,
Leave my litten altar in haste,
And yield me such fruits as my pruned vine bore,
Ere it rotted in wanton waste.

10.

"Else how will I tread me the bridal wine
As the shine of sun, moon, stars?
A Babe, with a smile, I claim what is mine,
Not judging with tears and scars."

11.

—"Nay, never so cometh Lord Christ on that Day,
But in clouds of heaven—very God!"
Ran a shrill, clear call: "Wilt thou say me nay?"
The roof quaketh; tall pillars nod;

12.

The Light draweth, laughing intolerable,
With the feet of thunder nigh.
Quoth the Child:—"Be thine eyes for age so dull
That thou wottest not, friend, 'tis I?"

(Organ Interlude)

13.

—"Nay, I worship the blessed feet of my Lord,
Who trippeth so gay and so fair,
That snow-fields for Him be a daisied sward,
And old hearts grow debonair.

14.
"Thy priest—blind, deaf, and halt—forgive
Who besought Thee in gruesome wise.
Henceforward I'll woo folk and win them to live
By the light of Thy dancing eyes!"

15.
Gone, gone was the Child,—but an aureole
(Hallowing his heart's desire
Where he stood) transfigured him body and soul,
And arrayed him with awful fire.

16.
The Altar changed to a high-piled Cloud,
And the Blue down-stooped to him,
For the Child he became, to whom he had bowed,
At play with His cherubim.

(Organ Interlude)

17.
Ah God, 'twas a blessed Christmas morn,
When that holy man in sooth
From the womb anew, from above was born,
Aglister with th' dew of his youth!

18.
Men cried: "Our priest is gone stark mad,"
And led him forth from the fane.
But he died a Saint, of the joy that he had,
That Christmas eve—gone sane!

19.
And O, may like Christmas morn befall—
With such vision of Thee as of old—
And a *so* high hope for man—us all—
Who pray Thy grace to behold!

Doxology

Closing Hymn:

"Breathe on Me, Breath of God." Nova Vita. (New Hymnal 380)

or

"Hark the Herald Angels Sing." (N. H. No. 73.)

ORDER OF THE SERVICE OF LOVE

For Quinquagesima Sunday and Occasional Use

I.

Hymn

226 N. H.—"Love Divine all Love Excelling."

(standing)

II.

Exhortation: Brethren, for that we be not the servants of the Law of Righteousness, governed by fear of the thunder and lightning of the Lord of Hosts: but are the children of the New Dispensation of Love, moved forward and drawn upward evermore by the undying desire for his goodness and infinte beauty of holiness: Let us rehearse the commandments of our blessed Master, and consider together how far we are conforming to his doctrine and example:—I will therefore read to you the Hymn to Heavenly Love which Paul, the apostle of Jesus, born out of due time, composed by the grace of the Holy Spirit for the edification of the Church throughout all ages.

III.

Lesson: A Paraphrase of St. Paul's *Hymn to Holy Heavenly Love,* being Chapter XIII of the First Epistle to the Corinthians. (Agape).*

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* This paraphrase is printed as appendix.

IV.

THE COMMANDMENTS OF JESUS

or

THE LAW OF LOVE

Minister: (at altar steps)

(people kneeling)

(Hear O Israel, the Lord our God is one God)

M. Thou shalt love *(agapao*—with reverent awe) the Lord thy God
with all thy heart and
with all thy soul and
with all thy mind and
with all thy strength.
This is the first and great commandment.
(Mark XII:30))

R. Lord, have mercy on us and incline our hearts to keep this law.

M. And the second commandment is like unto the first:
Thou shalt love thy neighbor as thyself.
On these commandments hang all the Law
and the Prophets. *(Matt. XXII 39-40)*

R. Lord, have mercy on us and incline our hearts to keep this law.

M. Wherefore, all things whatsoever ye would that men should do unto you, even so do ye also unto them. *(Matt. VII:12)*

R. Lord, have mercy on us and incline our hearts to keep this law.

M. Your Father in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust:
Be ye therefore perfect as your Father which is in Heaven is perfect. *(Matt. V:48)*

R. Lord, have mercy on us and incline our hearts to keep this law.

M. Wherefore a new commandment give I now unto you:
That ye love *(agapao)* one another as I have loved you:
By this shall men know that ye are my disciples. *(Jn. XIII:34)*

Silence

Greater love hath no man than this — that a man lay down his life for his friends. *(Jn. XIII:14)*

R. Lord, have mercy on us, and write all these thy laws in our hearts we beseech thee.

(Gong)

V.

For meditation on Christ's sacrifice.

Intercession:

(Minister alone)

O Lord, who, for that the Law of God is not graven on tables of stone, but treasured in the wavering hearts of men, wrotest with thy finger in the dust of the temple court words unrecorded of tender pity for the accused;

O Lord, who badest them only that knew no sin to cast the first stone at the sinner, neither thereafter wouldest thyself condemn her, bidding her to "go, and sin no more;"

(Minister and people together)

Have pity also upon us, who are unworthy to be called thy disciples;

Cast us not forth as unprofitable servants, into outer darkness, where there is weeping and gnashing of teeth;

Close not the door against us of the bridegroom's chamber, saying "depart from me, ye workers of iniquity; verily I know you not."

But O Lord Jesus, who knowest what is in man, and art infinitely kind, receive us the rather again into the fellowship of thine elect, even as Thou didest Thine apostle Peter who denied thee thrice.

O Saviour of heavenly purity and tender compassion, we come unto Thee for renewal of strength, of mind, of soul, and of heart; that loving Thee more effectually, we may the better fulfil Thy holy Law;

And that all may know that we have walked with Thee, the Lord of Glory, full of grace and truth, and held communion with Thy blessed Spirit. Amen.

VI.

Hymn

326 N. H.—"The King of Love My Shepherd Is."

SCRIPTURE CONFESSION

(a Johannine Cento)

M. Brethren, in the words of John the beloved disciple, let us confess the glory of the Father as revealed unto us by Him who said: "Before Abraham was, I AM."

God so loved the World, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. *(Jn. III:16)*

R. Herein is love — not that we loved God, but that He loved us. *(I. Jn. IV:10)*

M. Yea, the Father himself loveth you, (saith the Lord Jesus) because ye have loved me. *(Jn. XV:27)*

R. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. *(I. Jn. III:1)*

We have passed out of death unto life, because we love the brethren. *(I. Jn. III:14)*

M. He that loveth not, abideth in death. *(I Jn. III:14)*

R. **Herein was the love of God manifested to usward, that God hath sent his only begotten Son into the world, that we might live through him.** *(Jn. IV:9)*

M. Everyone that loveth is begotten of God and knoweth God: for God is love. *(I Jn. IV:7-8)*

R. **Hereby know we love: because he laid down his life for us, we ought to lay down our lives for the brethren.** *(I. Jn. IV:16)*

M. Beloved, if God so loved us, we also ought to love one another. *(I Jn. IV:11)*

R. **If we love one another, God abideth in us, and his love is perfected in us.** *(I. Jn. IV:12)*

M. God is love; and he that abideth in love abideth in God. *(I Jn. IV:16)*

R. **We do love him, because he first loved us.** *(I. Jn. IV:19)*

M. And this commandment have we from him, that he who loveth God love his brother also. *(I Jn. IV:1)*

VII.

VERSICLES FOR MEDITATION

(Minister and deacon alternately, congregation seated)

Who shall separate us from the love of God? *(Rom. XIII:35)*
Love is the fulfilling of the law. *(Ro. XIII:10)*
The love of Christ constraineth us. *(II Cor. V:14)*
The fruit of whose spirit is love. *(Gal. V:22)*
Let brotherly love continue in our midst. *(Heb. XIII:1)*
May we not ever leave our first love. *(Rev. II:4)*
May we ever speak the truth in love. *(Eph. IV:15)*

For that we esteem one another very highly in love. *(I Thess. V:13)*

Evermore forbearing one another in love.
(Eph. IV:2)

For the love of God is shed abroad in our hearts.
(Ro. V:5)

M. Let us meditate in the stillness on the great Revelation of our Lord Jesus, that the God and Father of us all is Love.

(Meditation, and silent prayer with or without organ voluntary)

(Gong)

Silence

(Gong)

VIII.

(at Altar rail)

M. Let us now arise, and solemnly remember the commission of our blessed Lord after his resurrection, unto that disciple, who first confessing his divine sonship was called blessed, yet was also rebuked of him as Satan, for that he savored not the things of God, when he would set himself against the steadfast purpose of his Master, to go up unto Jerusalem; yea, and on the night of his trial before the high priest, Annas, thrice saying, "I know not the man," denied the Lord of Glory.

(at Altar)

I. Jesus saith to Simon Peter:
"Simon, son of Jonas"
(which is, being interpreted: O my bearer, son of the dove) *"Agapas me pleion touton?"*
"LOVEST thou me with reverent awe—more than these?"
Peter saith unto Him:
passionately, as a friend)
"Yea Lord; thou knowest that I LOVE thee." *(phileo)*
HE saith unto him: "Feed my lambs"
(Jn. XXI:15 etc.)

Response:

R. Though we have denied thee before men; do thou not deny us before thy Father which is in heaven. For the spirit is willing, but the flesh is weak. And thou knowest that we love thee.

II. He saith unto him the second time:
"Simon, son of Jonas, LOVEST thou me?" *(agapao)*
Peter saith unto Him:
"Yea, Lord, thou knowest that I LOVE thee." *(phileo)*
He saith unto him again: "Feed my sheep."

Response:

R. Though we have denied thee before men; do thou not deny us before thy Father which is in heaven. For the spirit is willing, but the flesh is weak. And thou knowest that we love thee.

III. He saith unto Peter the Rock the third time:
"Simon, son of Jonas, LOVEST thou me?" *(phileo)*
Peter was grieved because He said unto him the third time "Lovest thou me?" *(phileo)*
Peter said unto Him:
"Lord, thou knowest all things. Thou knowest that I LOVE thee." *(phileo)*
Jesus saith unto him: "Feed my sheep."
And when He had spoken this, He saith unto him:
"Follow thou me."

Response:

R. Though we have denied thee before men; do thou not deny us before thy Father which is in heaven. For the spirit is willing, but the flesh is weak. And thou knowest that we love thee.

M. Let us pray. *Lord's Prayer—Alling setting.*

M. Let us pray in the words of the apostle to the Gentiles:

I.

O God, and Father of our Lord Jesus Christ,
we pray *that our LOVE may abound* yet more and more in knowledge and all discernment,
so we approve the things that be excellent;
And that we may be sincere and void of offence unto the day of Christ;
being filled with the fruits of righteousness,
which are through Jesus Christ,
unto Thy glory and praise, O God. AMEN.
(Phil. I.9:11)

II.

Grant that we may not grieve Thee, Holy Spirit of God, in whom we were Sealed unto the day of redemption.
Let all bitterness, and wrath, and anger, and clamor, and railing be put away from us, with all malice:
And grant that we may be kind one to another; tenderhearted,
forgiving each other, even as God also in Christ forgave us,
and that *we walk in LOVE,* as Christ also hath LOVED us,
and gave himself for us. AMEN.
(Phil. 1:9-11)

III.

For this cause we bow our knee unto Thee, O Father, (from whom every family in heaven and earth is named)
that thou wouldest grant unto us, according to the riches of thy glory, that we may be strengthened through thy spirit in the inward man:

That Christ may dwell in our hearts through faith,
to the end that, *being rooted and grounded in LOVE,*
we may be strong to apprehend with all the saints
what is the breadth and length and height and
depth:
And to know the love of Christ which passeth knowledge;
that we may be filled unto all the fullness of Thee,
O God. AMEN. *(Eph. III:14-19)*

Benediction

Now unto Him that is able to do exceeding abundantly,
above all that we ask or think,
according to the power that worketh in us,
unto Him be the glory of the Church,
and in Christ Jesus unto all generations for ever
and ever more. AMEN. *(Eph. 111:20-21)*

X.

Hymn

(All standing)

404 N. H.—"Immortal Love, forever full."
(Whittier)

MEDITATION and LITANY of SERVICE

——::——

I.

Hymn

1 N. H.—"New Every Morning Is the Love" *(first half)*
John Keble.

(The minister shall read one or more of these Opening sentences.)

1. In the beginning God created the heaven and the earth. (Gen I:1)
2. In the beginning was the Word, and the Word was with God and the Word was God; the same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. (John I:1-3)
3. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him. (Col I:6)
4. God created man; in the likeness of God made He Him. (Gen V:1)
5. And the Lord God said, "Behold the man is become as one of Us, to know good and evil." (Gen III:22)
6. Behold I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work; and I have created the waster to destroy. (Isaiah LIV:16)
7. I form the light and create darkness; I make peace and create evil; I the Lord do all these things. (Isaiah XLV:7)
8. For behold I create new heavens and a new earth; . . . but be ye glad and rejoice forever in that which I create, for behold I create Jerusalem, a rejoicing, and her people a joy. (Isaiah LXV:17-18)

Minister: Let us kneel before the Lord our Maker. (Ps. XCV:6)

People: Thou art worthy, O Lord, to receive glory and honor and power.

Minister: For thou hast created all things.

People: And for Thy pleasure they were and are created. (Rev IV:11)

M. Let us pray:

Here may be used the following five collects, or others to the same effect, at the discretion of the minister:

First Sunday after the Epiphany
Fourth Sunday after the Epiphany
Fourteenth Sunday after Trinity
Twenty-second Sunday after Trinity
Sunday next before Advent

II

Hymn

255 N. H.—"O Worship the King."

Minister: Gathered here together of one mind and of one heart, let us meditate upon the WORKS of our Lord and Master, in whom dwelt the fullness of the Godhead bodily: who was the Light of the world, and who hath kindled the fire on our altars of sacrifice.

Let the minister read slowly for the purpose of meditation, pausing between the passages for silent prayer, one or more of the following selections from Scripture.

(1) Now when John had heard in the prison the *Works of Christ,* he sent two of his disciples and said unto him: "Art thou he that should come or do we look for another?" Jesus answered and said unto them: "Go and show John again those things which ye do hear and see.

The blind receive their sight
  And the lame walk,
The lepers are cleansed
  And the deaf hear,
The dead are raised up
  and the poor have the gospel *(the good news)*
    preached to them."   (Matt XI:2-5)

Cantor: (2) *"Verily, verily I say unto you:—*

The Son of Man can do nothing of himself
  But what he seeth the Father do;
And what things soever he doeth
  These also doeth the Son likewise.
                (John V:19)
The works which the Father hath given me to finish,
  The same works that I do in my Father's name,
Bear witness of me that the Father hath sent me
                (John X:25)   (John V:36)

Cantor: (3) *Ye have heard that it was said by them of old time:*

  That the Lord God spake unto Adam:
Cursed is the ground for thy sake.
In sorrow shalt thou eat of it
  All the days of thy life;
Thorns and thistles shall it bring forth to thee,
And thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
  Till thou return unto the ground;
                (Gen III:18-19)

Cantor: But I say unto you:

If any man will *do* His will, he will know of the doctrine whether it be of God." (John VII:17) He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do.   (John XIV:12)

Cantor: (4) *Ye have heard that it was said by them of old time:*

On the seventh day God ended his work which he had made, and he rested on the seventh day, from all his work which he had made;
(Genesis II:2)

Cantor: But I say unto you:

"The Father worketh until now
and I work. (John V:17)
I must work the works of Him that sent me
while it is day:
For lo, the night cometh
when no man can work." (John IX:4)

Choir—Maranatha—Amen.

III.

Lesson

From the New Testament: Selection from John XIII:1-7 (concerning Christ's washing the feet of his disciples.)

(N.B.—Let this lesson be read not for information, but for meditation.)

Hymn

583 O. H.—"Work for the night is coming"

Minister: Dearly beloved brethren, if we would do the truth even as our Lord and Master did the truth, let us give heed to the words he spake in his great humility and respond unto the same with heart and soul, humbly kneeling:

Our Lord's Hymn of Service

(Kneeling)

M. Lo, the kings of the nations
They do lord it over them,
And they that wield power upon them
Their benefactors they do call: (St. Luke XXII:25)

Response of People: But we preach Christ the power of God and wisdom of God.
(Cor. I:24)

M. Not so shall it be with you:
But whoso would become great among you
Let him be unto you a servant;
And whoso of you would be the foremost
Let him be unto all a bond slave. (St. Mark XI:43)

R. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (Cor: I:25)

M. For whether is the greater,
He that reclineth at the feast
Or he that doeth him service?
But ye see that I in the midst of you
Am even as the one that serveth.

R. Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full. (Psalm XXIII:5)

M. For verily the Son of Man
Came not to be ministered unto;
But the rather that he might minister,
And to give the gift of his life
A ransom in the room of many.

R. Greater love hath no man than this, that a man lay down his life for his friends. (John XV:13)

M. Ye are they that abode with me
Throughout the trials that were mine.
(Luke XXII:28-29)
And I appoint unto you
As was appointed unto me
Of my father—a kingdom.

R. Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, to still the enemy and the avenger. (Ps. VIII:2)

M. For that ye should eat and drink
At mine own table in my Kingdom,
And ye shall be raised high on thrones
The twelve tribes judging—of Israel.

R. **For God hath chosen indeed**
The foolish things of the world
To confound the wise.

Minister and People in Unison:
And God hath chosen
The weak things of the world
To confound the things that are mighty;

M. And base things of the world
And things which are despised,
Hath God chosen.

People: Yea, and things which are not
To bring to nought the things that are,

In Unison: That no flesh should glory in his presence.
(Cor. 1:27-29)

M. The Lord be with you.

R. **And with thy spirit.**

M. Let us pray:

(Here followeth the Lord's Prayer, clause by clause, after the Minister,) Alling Setting.

Our Father who art in Heaven
Hallowed be thy Name
Thy Kingdom come
Thy Will be done
On earth as it is in heaven.
Give us this day our daily bread,
Forgive us our trespasses
As we forgive those who trespass against us.

And lead us not into temptation
But deliver us from evil,

For thine is the Kingdom
and the power
and the glory
world without end. *Amen.*

M. Having heard the hymn of the Lord Jesus as the true servant and Son of God, let us entreat him that we may have in all things his mind; and be united in one body, wherein his spirit may manifest to the greater glory of the Father of Lights, in whom is no shadow of turning:

Litany for the Mind of Christ

M. O Lord, do thou utterly destroy in us the ancient error (which still possesseth us in hours of spiritual weakness), that a curse doth rest upon labor; that work is reserved for slaves and that idleness graceth free men; that they be greatest who waste the most, producing the least; yea and that it is nobler altogether to destroy than to create.

R. **Let the same mind be in us, O God, which was also in Christ Jesus, our Lord.** (Phil. II:5)

M. Make us verily to know that leisure is granted for the better vision of thee through the splendor of thy world in the making, and of the increasing loveliness of our fellowmen; that every privilege contracteth a greater obligation to help fashion and transform this age in accordance with thy holy will.

R. **O Lord, may we not desire to be Masters, knowing that we shall receive the greater condemnation;** (James III:1)

but may we rather have the mind of Christ. (I. Cor. II:16)

M. Cause us to believe in our hearts that through making ourselves needful unto others lieth the only true way unto a worthy power and a large freedom of the spirit, as being serviceable with thee, and furthering so thy new creation.

R. **Let us call no man father on the earth, for one is our Father, even God; yea let us call no man master, for one is our Master even Christ.** (Matt. XXIII:9-10)

M. Cause us ever reverently to remember thy blessed example, who didst humbly wash the feet of thy disciples; so that we also may be ever ready to wash likewise the feet of any wayfarer, weary and sore and travel-stained, whom thou mayest send unto us.

R. Let us arm ourselves likewise with the same mind, (I. Peter IV:1)

that we may serve the Lord with all humility. (Acts XX:19)

M. Make us to cherish occasions of service in thy Name, even as doth the mother the joy of giving the milk of her breast unto her babe; as doth the soldier the right of shedding his life-blood for his country's cause; yea, and as the true worker desireth (who is no hireling) to put his whole soul into his labor for the stay and welfare of mankind.

R. Let us labor, working with our hands the thing which is good, that we may have to give to him that needeth. (Eph. IV:28)

M. Having received the gift of thy life O Lord and Master, may we be forever set free from that meaness of spirit, which reckoneth the pence our fellow servant oweth unto us, in order that we may forgive him the debt, yea, and give him our life also.

R. May we be all transformed by the renewing of our mind, (Rom. XII:2)

and wholly joined together in the same. (1. Cor. 1:10)

M. For, O Lord and Master, even as thou wast tempted, yet without sin, even so must we be tempted, if we would sit with thee on thy throne, in the glory of thy Father and our Father, thy God and our God.

R. Let us therefore put on humbleness of mind and (Col. III:12)

giving all diligence, add unto our faith virtue. (II. Pet. 1:5)

Hymn

Sermon

Offertory

IV.

A Confession of Faith

The People Standing

M. My brethren, let us declare now together with one voice, for the strengthening of our common faith and of our courageous will in service, how we do most earnestly believe that:

Minister and People

The God and Father of our Lord Jesus Christ, whom he revealed and glorified, he is our God and Father;

He is the Creator of heaven and earth and of all that therein is;

He worketh until now, yea and sleepth not, nor resteth;

He giveth the Son of Man to have life in himself, now as of old time;

He quickeneth with new life them that look unto him for help, calling him by the name Jesus, which is, being interpreted, God our present help, our Saviour.

He hath called us to do his works, yea and greater works than his, for the sake of the brethren; (John XIV:12)

We know that the whole creation groaneth and travaileth in pain together until now . . . for the manifestation of the sons of God. (Romans VIII:22)

And we are privileged to fill up what is lacking of the afflictions of our Lord and Master in our flesh, yea, and in our souls. (Col. I:24)

For it is the highest reward to give our lives for his sake, and the Kingdom's,

Unto the manifestation ever more and more, of the glory of his Father and our Father, of his God and our God.

Let us pray. *(Silent prayer.)*

Benediction

The People Kneeling

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant,

Tenor: Make us perfect in every good work to do his will.

Working in us that which is well pleasing in his sight; through Jesus Christ,

Chorus: to whom be glory forever and ever. Amen. (Heb. XIII:21)

Hymn

490 N. H.—"Go labor on, spend and be spent."

CHRIST'S SONG OF THE HOLY CROSS

A Devotion for Passion Sunday and Other Occasions

———::———

I.

Introductory Exhortation

Beloved:

At the holy sacrament of Baptism we were washed in living water, and set apart to the service of God our Father, as followers in the footsteps of His Son, Our Lord. We were everyone signed then with the sign of the cross, "in token that thereafter we should not be ashamed to confess the faith of Christ crucified," and "should manfully fight under his banner against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto our life's end."

This was indeed a happy and brave profession made on our behalf.

Wherefore we would now bid you, dearly beloved brethren, to consider for a little while the meaning of this same holy sign, so that knowing the better what it doth intend, we may live the more conformably to the doctrine of the Christ.

Modify

II.

Hymn

268 N. H.—"In the cross of Christ I glory"

or

152 N. H.—"Jesus calls us."

III.

Lesson from the New Testament.*

(a) Falling back of the disciples.
(St. John VI, 24-28; 32-40; 47-57; 57-63; 66-69.)
(b) Going up to Jerusalem.
(Luke IX, 51-62; Matt. XVI, 21-24; Jn. XI, 16, Mk. 33-40.)

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*(*The Lesson and the ensuing second hymn may be omitted.*)

IV.

Hymn

(2 verses)

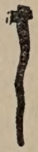
145 N. H.—"Ride on, ride on in majesty."

V.

An Eightfold Interpretation of the Cross.

(May be read responsively throughout, or with the chorus as responses, the congregation seated.)

1



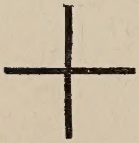
In Ur of the Chaldees to Abram came
The call: Go forth, to a land of promise!
For they who desire an heavenly country
Be strangers all and sojourners on earth;
The foxes have lairs and birds their nests,
The Son of God goeth homeless abroad:
So we who would fain be of His fellowship
In footsore pilgrimage must follow.

Cantor: Afar off towers the City of God;

Choir: Up, grasp thy staff for the great adventure!

2

How shall a man direct his footsteps
Across the pathless wilderness?
He shall note the sun's uprising and downsetting.
Seven-starred Septentrio, and the Southern Fish.
So is the cross established in the heavens,
The holy sign of the Son of Man.
And lo, the four quarters of the earth
Be encompassed of the one only heaven.

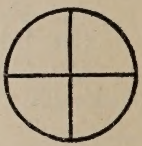


Cantor: Let us look up to the cross on high

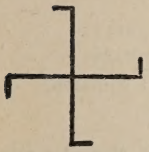
Choir: For guidance in our wayfaring.

3

The sun rejoiceth as a giant to run his course,
And nothing is hid from the beams thereof.
The speeding wheel of his chariot is round,
And the spokes thereof be as a cross.



Behold he goeth forth from the uttermost part of heaven
And runneth about unto the end of it again.
Lo, even as the order of the heavenly hosts
We would govern the course of our earthly life.
(Psalm 19)

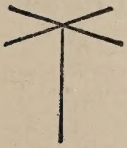


Cantor: Let us even run with the sun our race

Choir: That his strength and joy be ours on earth.

4

Behold on the earth we may not enfold
Nor taste all the good and the beauty thereof.
For as the young hero, Heracles, of old,
We must choose the one, or the other way.
If indeed the right way we would follow uphill,
Then the left down vale, we must needs eschew:
Wherefore all meet at the cross-roads their trial—
Choosing straightway between good and good.

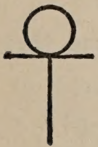


Cantor: Let us dare to decide at the parting of the ways—

Choir: And bravely pursuing, never look back.

5

In the ancient land of the flooding Nile
All the gods grasped a life-giving cross.
For undying life is at the cost of anguish—
Father's toil and hardship, mother's peril and sorrow.
Grasp hard then the law of life's natural progress:
If utterly unworthy content may we be to perish.
And lest men's hopes of godhead fail them,
May the godly alone possess the earth.

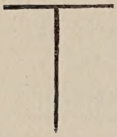


Cantor: Let us heartily rejoice in the harsh law of kind,

Choir: Glad to make room for better generations.

6

The cross was ordained of old for rebellious slaves!
May the angry folk be purified.
Condemning in the rash defier of the law
Its own foul lust for what is evil,
And vindicate so the ideal it cherishes at heart,
Laying its sins on the horns of a scapegoat.
The bold sinner suffering on the cross, shall cleanse
With holy fear all such as knew not sin.



Cantor: Let us with awe give thanks for chastisement

Choir: If so the world damn utterly our sin.

7

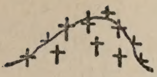
As dies on the cross the abhorred Satan,
The son of Chaos uprisen for the world's undoing,
In like manner Prometheus, the good Titan, dieth
Who gave to man fire and the freedom of the gods.
Must he not suffer for his glorious rebellion,
Writhing, an outcast, in ice and storm?
Even so, the Saviour of our spirits also
Died on the cross for the god in us!

Cantor: Hail (if we have earned man's gratitude)

Choir: The cross that doth cruelly manifest the God!

8

See, the awful Hill of the Skull, how it blossoms
As with the forest of cruel crosses.
There in the fellowship of suffering
Doth the great host commune at last with God.
Many the sons that are brought unto glory,
Giving themselves up wholly to the cause they delight in!
Multiply, O God, if thou wilt, the crosses,
Speeding the general resurrection to glory!



Cantor: **The innumerable throng of the crucified rise,**
Choir: **Angelic brethren storming the skies!**
Hymn 154 Concluded

VI.

Exhortation:

(Minister and Deacon)

Brethren, the Apostle Paul admonisheth us in these words:—

M. "Be ye not conformed to this world,
D. But be ye transformed by the renewing of your mind."
M. It is a noble doctrine we have been taught of our Lord and Master.
D. For the sake of the work of God shall we rejoice in the earth, and cherish our life here.
M. Yet we shall gladly lose the world, that we may the more perfectly possess our souls in patience.
D. And for the sake of the world
C. that God so loved—that He gave His only begotten Son to save it
D. we shall forego our very selves.
M. For in the midst of his holy angels
C. the messengers of God and of peace to come
M. shall He appear in a glory like that of the sun at noon-day, giving forth his very self
C. in light and heat, in beauty and power.
M. Let us therefore reverently hearken, kneeling upon our knees, to our Master's song of the cross; and that we may the better meditate, let us divide the phrases thereof by appropriate devotions.

Jesus' Song of the Cross.

With Interrupting Responses

1.

Is there a man would follow after Me?
Yea, we will follow Thee, whithersoever Thou goest.
Math. 8-19.

Let him (disown, nay) deny his very self.

Blameless as the steward of God, not self-willed;
Not I, but the Christ who dwelleth in me.
Tit. 1-7.

Organ Theme from Parsifal.

Let him first bear up his cross.

We would also endure the cross, despising the shame.
Heb. 12-2.

And then let him follow after Me.

That where Thou art, O Lord, we may be also.
John 7-34. cf 17-24.

Organ Theme.

2.

For whoso would fain keep his own soul safe
He verily shall lose it.

If we should die with Thee, yet will we not deny Thee. *John 14-31.*

And whoso would the rather lose his life (and soul)
He because of me (in deed and in truth) shall find it.

By the rejoicing which we have in Christ Jesus, we die daily. *I Cor. 15-31.*

Organ Theme.

3.

For how shall it advantage a man
If the world—the whole of it—as wage he gain.

For the grace and the fashion of it perisheth.
James 1-2.

And yet his life, his soul, he forfeit?

What shall a man give in exchange for his soul?
Mk. 8-37.

Organ Theme.

4.

Verily it cometh evermore to pass
That the Son of Man is going forward.

A crown is given unto Him who went forth conquering and to conquer. *Rev. 6-2.*

In the glory of His Father
And with His holy angels.

And we beheld his glory, the glory as of the only begotten Son of His Father, full of grace and truth. *John 1-14.*

Organ Theme.

5.

Verily, verily I say unto you
There be some standing here
Who shall in no wise taste of death.

He that heareth Thy Word, O Lord, is passed from death unto life.
John 5-24.

Ere they behold the Son of Man
Coming in the kingdom that is His.

And of His kingdom there shall be no end forever more. Amen.

VII.

(Assuming the posture of the cross.)

Exhortation:

Brethren, let us stand up now to confess the Crucified, as men did in His church of old;
And pour forth our praise of the holy cross;
Which according to the teaching of the Apostles (Didache XV-6) was the sign of the Son of Man in the heavens;
And which Justin, the Martyr, and Barnabas (Epistle of Bar. XII-2-3) declare was also made of Moses when he spread forth his arms, lest Israel battling against Amalech, should prevail not;
And let us therefore say together standing so, with arms extended, the words of an ancient Christian hymn:

Unison: "We reach out our hands
And make them holy so unto our Lord;
For in the spreading of them abroad
His sign we do show forth.

Let therefore the uprightness and the outreaching of us
Be even the uplifted cross of Christ."
(27th ode of Solomon)

(Here shall be repeated, so standing, the Lord's prayer, clause by clause.)

or

The Lord's Prayer

(Alling setting)

Let us pray:—

Our Father who art in Heaven:
    Hallowed be thy Name
    Thy Kingdom come
    Thy Will be done—
On earth as it is in heaven—Amen.
Give us this day our daily bread
    Forgive us our trespasses
    As we forgive those who trespass against us —Amen.
And lead us not into temptation
    But deliver us from evil—Amen.
For Thine is the Kingdom
    And the power
    And the glory
    Forever and ever—Amen.

VIII.

The Sign of the Cross

(Let the congregation then, following the minister, make the sign of the cross with the following words:)

1. Our thought ....our bodily headship,
2. Our life ....our carnal desires,
3. Our passion .....our coursing life-blood,
4. Our inspiration .....our heavenly breath.

Hallow Thou them wholly unto Thy love and service,
O Lord Jesus Christ—

Choir: Who, in being lifted up,
Hast verily, drawn all mankind forevermore unto Thee. Amen.

Sermon

Offertory

Collect

IX.

Prayer of Benediction

(Kneeling)

Let us pray:—

O Lord Jesus, lift Thou us up at Thine own pleasure, when the season shall come for the bearing of the true witness unto Thee.

May we no longer crucify Thee, but be the rather crucified for Thy sake, fulfilling so, when occasion ariseth, Thy suffering as our Christ and Lord.

Yea, if it needs must be that the Hill of the Skull shall be full of crosses! (so be it. Amen.)

If only thereby may the place we love and dwell in become unto us the Sinai of the Law, given in lightning and thunder; the Pisgah of Vision over the land of promise; Mt. Moriah of the still, small voice; the Mount of Transfiguration where the inmost glory of the earthly life shall stand revealed; Mt. Olivet of the Ascension unto the Right Hand of God: — (so be it, Amen!)

Unison: Grant Thou unto us this awful prayer:

Unison

That we may verily make, in deed and truth, the sign of thy holy cross upon all that we have, upon all that we are, and upon all that we desire in heart and soul.

(Amen, and Amen!)

X.

Hymn

147 N. H.—"In the Hour of Trial"

N.B.—Jesus' Song of the Cross is a compilation of the following passages: Matt. XVI:24-28; X, 32, 33, 39; Mk. VIII:34; IX, 1; Lk. IX:23-27; XVII:33; XII:8, and Arthur Wright's "Synopsis of the Gospels in Greek," pp. 48-49. When uttered by our Saviour in his "Song", the word "Cross" could not have meant to his hearers any instrument of shameful death; it may have meant no more than a pilgrim's staff, but all the foregoing meanings of the cross are alike germane to his Gospel.

RITUAL OFFICE OF THE LOGOS

"And the Word was made Flesh"*

A SERVICE OF SCRIPTURE READINGS

Drawn from the Prologue of St. John's Gospel (vs. 1-13) and that to the First Epistle of St. John (vs. 1-4) according to the Restoration of Professor Rendell Harris.

1. Preface to Office

Philo, the Jew, a great scholar of Alexandria, a distinguished disciple of Plato, attempted to reconcile the religious faith of his race with the culture and science of Hellas. He was chosen by the rulers at Jerusalem (6 A.D.?) to represent his people in a mission to Claudius Caesar. In his voluminous writings, he was the first to give currency to the term "logos," which means Reason or Word (not vocable, which is "hrema") as a name for the "second God," the active divine representative, Creator and Revealer. He prepared so for the mystical interpretation of the Gospel, which reaches us in the writings of St. Paul of Tarsus and St. John of Ephesus.

Philo's doctrine rested on the Wisdom literature of Israel (viz., "Proverbs of Solomon, Ecclesiastes, Ecclesiasticus, the Wisdom of Solomon, and other Apocryphal works) which identified Wisdom—poetically visualized as the Bride of God—with the Holy Spirit, and identified the same with the creative Word or fiat by which God "brought all things that were out of the things that were not," as set forth poetically in the opening Chapters of the Book of Genesis.

In this office we propose to read for edification and worship, alternately the passages from the Wisdom literature, and their refashionings in the Gospel.

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*(*The phrase, "The Word of God" does not appear elsewhere in the New Testament bearing the same sense.)*

2. Hymn

(People standing)

"O come, O come, Emmanuel," N. H., 66; O. H., 45

or

"Thou art coming, O my Saviour," N. H. 67; O. H., 317

3. The Psalter of Wisdom

A Responsive Reading *(People standing)*

M. "I loved her, and sought her out from my youth; I desired to make her my spouse, and I was a lover of her beauty.

R. "Therefore I purposed to take her to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

M. "Moreover, by means of her I shall obtain immortality and leave behind me an everlasting memorial to them that come after me." (Wisdom of Solomon VIII:2, 9, 13.)

R. "What hath pride profited us? or what good hath riches with our vaunting brought us?

M. "All these things are passed away like a shadow . . . and as when a bird hath flown through the air." (Wisdom of Solomon V: 8, 9, 11).

R. Wherefore I called upon God, and the spirit of Wisdom came to me.

M. "I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

R. "For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty (=El Shaddai).

M. For she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of His goodness.

R. "And in all ages, entering into holy souls, she maketh them friends of God and prophets.

M. "For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it." (Wisdom of Solomon VII:7, 8, 25-27, 29.)

R. "And Wisdom knoweth thy works, and was present when Thou madest the world. (Wisdom of Solomon IX:9.)

M. "Before the fair flowers were seen, or ever the motive powers were established, before the innumerable multitude of angels were gathered together." (2 Edras VI:3.)

4. Lections With Scripture Comment

(People seated)

(Reader at lectern reads the Old Testament sources; reader in pulpit gives the Johannine form. Minister at the opening may tell people whether he desires them to stand regularly at the singing of the stanza of the interrupting hymn.)

Hearken, O brethren unto readings from ancient writings and from the Holy Gospel which set forth the doctrine of the Son of God.

1. Reader:

In the beginning was wisdom:
Wisdom was with God.

(So read we in the book of the Proverbs of Solomon in the eighth chapter at the 27th verse.)

Leader of Service:

In the beginning was the Word
And the Word was with God
And the Word was God
The same was in the beginning with God.

Sentences for Meditation

Cantor: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev. I: 8)

People: For other foundation can no man lay than that is laid, which is Jesus Christ. (I Cor. III: 11.)

Reader: Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. (I Cor. III:18.)

People: Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. (John VIII:31-32.)

Hymn 528 N. H.

At the Name of Jesus
Every knee shall bow,
Every tongue confess Him
King of glory now;
'Tis the Father's pleasure
We should call Him Lord,
Who from the beginning
Was the mighty Word.

II. *Reader:*

Wisdom was the assessor of God:
All things were made by Her
And apart from Her nothing was made, that came to be.

(So read we in the book of the Wisdom of Solomon, in the ninth chapter at the ninth verse.)

Leader of Service:

All things were made by Him
(That is, by the Word of God)
And without Him was not anything made that was made.

Sentences for Meditation

Cantor: And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. (Hebrews I:10.)

People: They shall perish, but thou remainest.

Reader: And as a vesture shalt thou fold them up, and they shall be changed.

People: But thou art the same, and thy years shall not fail. (Hebrews I:12.)

Hymn 528 N. H.

At His voice creation
Sprang at once to sight,
All the angel faces,
All the hosts of light,
Thrones and dominations,
Stars upon their way,
All the heavenly orders,
In their great array.

III. Reader:

With Her was light
And the light was the life of men.
And the darkness did not overmaster it,
For no evil overmastereth Wisdom!

(So read we in the Book of Wisdom of Solomon in the seventh chapter from the 26th to the 30th verses.)

Leader of Service:

In Him
(That is, in the Word of God)
Was Life
And the life was the light of men;
And the light shineth in darkness,
And the darkness comprehended (or overcame) it not.

Sentences for Meditation

Cantor: The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined. (Isaiah IX: 2.)

People: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John VIII:12.)

Reader: Jesus said: Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. (John XII: 35).

People: While ye have light believe in the light, that ye may be the children of light. (John XII:35.)

Hymn 528 N. H.

Humbled for a season,
To receive a Name
From the lips of sinners,
Unto whom He came,
Faithfully He bore it
Spotless to the last,
Brought it back victorious,
When from death He passed;

IV. Reader:

Wislom was in the world,
In the world which She had made,
And the world did not recognize Her—

(So we read in the Book of Proverbs of Solomon in the first chapter at the 28th verse.)

Leader of Service:

That was the true light
Which lighteth every man
That cometh into the world.
He was in the world
And the world was made by Him
And the world knew Him not.

Sentences for Meditation

Cantor: The stone which the builders rejected, the same is become the head of the corner: (Matthew XXI:42.)

People: I am come a light into the world, that whosoever believeth in me should not abide in darkness. (John XII:46.)

Reader: For as many as are led by the Spirit of God, they are the sons of God. (Romans VIII:14.)

People: For now we see through a glass, darkly, but then face to face. (I Cor. XIII:12.)

Hymn 528 N. H.

Bore he th' Name triumphant,
With its human light,
Through all ranks of creatures,
To the central height;
To the throne of Godhead,
To the Father's breast,
Filled it with the glory
Of that perfect rest.

V. Reader:

She came to the Jews
And the Jews did not receive Her;
Those that did receive Her
Became friends of God and prophets.

(So read we in the Book of the Wisdom of Jesus of Sirach, the 34th chapter, 13th verse; in the Book of Enoch, 41st chapter, 1st verse, and in the Book of the Wisdom of Solomon, 7th chapter, 27th verse.)

Leader of Service:

He came unto His own,
And his own received Him not;
But as many as received Him,
To them gave He the power (right)
To become the sons of God:
Even to them that believed on His name,

Which were born not of blood,
Nor of the will of the flesh,
Nor of the will of Man,
But of God.

Sentences for Meditation

Cantor: He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. (Isaiah LIII:3.)

People: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John III:3.)

Reader: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John III:5.)

People: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. (John II:6-7.)

Hymn 528 N. H.

In your hearts enthrone Him;
There let Him subdue
All that is not holy,
All that is not true:
Crown Him as your Captain
In temptation's hour;
Let His will enfold you
In its light and power.

VI. Reader:

She tabernacled with us
And we saw her splendor,
The splendor of the Father's only child,
Full of grace and truth,
And she declared the grace of God among us.

(So read we in the Wisdom of the Son of Sirach, the 34th chapter the 6th verse; in the Wisdom of Solomon, 7th chapter, 25th verse; and the Wisdom of Solomon, 7th chapter, 25th verse; the Wisdom of Solomon, 3d chapter, 9th verse, and in the Ode of Solomon.)

From her fulness we have received,
Grace instead of Law; for law came by Moses,
Grace and mercy came by Wisdom.
She is the image of the invisible God;
She is the only child of God
In the bosom of the Father
And enjoyeth there the highest place.

(So read we in the Wisdom of the Son of Sirach the 35th chapter the 15th verse; in the Wisdom of Solomon, the 3d chapter the 9th verse; and in the 7th chapter the 26th verse and in the 6th chapter the 22d verse; and again in the Wisdom of the Son of Sirach, the 34th chapter of the 6th verse.)

Leader of Service: And the Word was made flesh,
And dwelt among us
And we beheld His glory,
The glory as of the only begotten of the Father
Full of grace and truth . . .
And of His fulness have all we received
Ay, and grace for grace,
For the law was given by Moses
But grace and truth came by Jesus Christ.
No man hath seen God at any time.
The only Begotten,
Which is in the bosom of the Father,
He hath declared Him unto us.

Sentences for Meditation

Reader: By him were all things created, that are in heaven, and that are in earth, visible and invisible; all things were created by him. *(Col. I:16.)*

People: **Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.** (Rev. III: 20.)

Reader: They drank of that spiritual Rock that followed them: and that Rock was Christ.
(I Cor. X:4.)

People: **Thanks be unto God for his unspeakable gift.** II Cor. IX:15.)

Hymn 528 N. H.

Brothers, this Lord Jesus
  Shall return again,
With His Father's glory,
  With his angel's train;
For all wreaths of empire
  Meet upon His brow,
And our hearts confess Him
  King of Glory now.

VII. *The Leader leaving the pulpit goes up the steps of the altar and there reads from the Altar Book the opening words of the first Epistle General of St. John.*

That which was from the beginning,
Which we have heard,
Which we have seen with our eyes
And we have looked upon,
And our hands have handled,
Of the Word of Life;

(For the life was manifested,
And we have seen it,
And bear witness,
And show unto you
That eternal life,
Which was with the Father,
And was manifested unto us;)

That which we have seen and heard,
Declare we unto you
That ye may also have fellowship with us;
And truly our fellowship is with the Father,
And with his son, Jesus Christ.

Cantor: If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. *(I John V:9.)*

People: He that believeth on the Son of God hath the witness in himself. (I John V:10.)

Reader: God hath given to us eternal life, and this life is in his Son. *(I John V:11.)*

People: This is the true God and eternal life. (I John V:20.)

Statement by Reader of Service: "Wherefore," saith Dante, the great seer and poet *(Convito III:14)* "it is written of this Eternal Love, which is Wisdom: He created me from the beginning before the world, and I shall never fail. *(Ecclesiasticus XXIV:9.)* And in the Proverbs of Solomon (VIII: 23) she, Wisdom, sayeth: 'I was set up from everlasting,' and in the beginning of the Gospel of John, her eternity is openly declared."

5. Hymn

"O, One with God the Father," N. H., 97: O. H., 68.

(People standing)

6. Address

(People seated)

7. Offertory

8. Prayer and Invocation drawn from the Acts of Thomas, edited as little as possible for modern use.

(People kneeling)

We give thanks unto Thee, O Lord, Jesus, that thou hast revealed thy truth through thy holy apostles and prophets. Thou alone art the God of truth unto mankind and not another; for thou art he who in all things showest mercy and compassion. Through the error that is in them, many have overlooked thee, but them hast thou never overlooked!

And now, we do entreat thee and supplicate thee, accept and unite into thy fold, all who have been cleansed by thy baptism, and anointed with the oil of gladness, thy Christhood O thou Anointed one; and save us from the error which encompasseth all them that do live in this present world.

Protect us, thy sheep, from the ravening wolves, and lead us into thy green pastures. Give us to drink of thine ambrosial fountain, which is never muddied and never faileth them that be athirst.

We do entreat and supplicate thee, for all them that would fain become thy servants. Make them together with us to accept persecution by thine enemies, and to endure for thy sake hate and insolence, and death if need be—even as thou also didst suffer all this and more for our sake, in order to gain us and them, O blessed good shepherd, and kind Lord.

Do thou grant unto us that we may put our whole trust in thee only, and obtain the holy hope that cometh from thee; that is the hope of our eternal salvation, which we expect from thee alone. Grant that we may be confirmed in thy mysteries, and receive the full benefit of thy graces and gifts. Grant that we may flourish in thy service, and bear fruit unto perfection in thy God and Father! AMEN.

Invocation of the Holy Spirit (alternately Priest and Cantor or in unison with the congregation.)

Come, holy name of Christ, which is above every name!
Come, Power of the Most High, and perfect Compassion!

Come, unto the lowly of heart, O Gift most high!
  Come, O compassionate mother, thou Wisdom of God!

Come, O heavenly Communion of the blessing:
  Come, O Revealer of secret mysteries.

Come, O thou Angel of reconciliation!
  Come, O bringer of intelligence, thought, prudence and right reason!

Impart thy Self unto us thy little ones, thy children!
  Come, O come, thou Spirit of holiness, to purify our fleshly hearts!

Come, come to seal us, in the Name of the Father, and of the Son and of the Holy Ghost. AMEN.

9. **Benediction.** May our Lord Jesus Christ be near us to defend us, within us to refresh us, around us to preserve us, before us to guide us, behind us to justify us, above us to bless us. Who liveth and reigneth with the Father and the Holy Ghost, God for evermore. AMEN.

10. Hymn

"O Word of God incarnate," N. H., 58: O. H., 284.

(People standing)

THE LITANY OF THE HIGH PRIESTLY PRAYER OF OUR LORD

(Especially for the Feast of Transfiguration and Maundy Thursday)

being the

HIGH PRIESTLY PRAYER OF OUR LORD

Commented from the Epistle to the Hebrews

* * *

I. OPENING HYMN, SENTENCES AND LORD'S PRAYER

Hymn

"Transfiguration." S. Cosmas.

Tune Lancashire N. H. 61

(People standing)

Amongst His Twelve Apostles
Christ spake the Words of Life,
And shew'd a realm of beauty
Within a world of strife:
"When all My Father's glory
Shall shine express'd in me,
Then praise Ye, and exalt Him,
For magnified is He!"

2.

Upon the Mount of Hermon
The promise He made good;
When, baring all the Godhead,
In very light He stood;
And they, with awe beholding,
The apostolic three,—
Sang forth to God their Saviour,
For magnified was He!

3.

As once of old on Sinai,
  The Lord of Sabbaoth came,
With majesty of terror,
  With thundercloud and flame:
On Hermon so with glory
  By sunniest radiance blessed,
Was th' excellence of beauty,
  In our sweet Lord expressed!

4.

Lo, ages past and future,
  In worship of Him meet,
The sun on high adoreth,
  And gloweth at His feet,
While Moses and Elias,
  Upon th' exulting mount,
The coeternal glories,
  Of Christ our God recount!

5.

Most holy blessed vision,
  When trial and doubt are past,
The beauty of Mount Hermon,
  Shall greet us at the last,
For then shall our Lord's glory,
  Of uncreated light,
Be given, His promised guerdon,
  To all who won the fight!

(Trans. of J. M. Neale adapted)

Sentences

chosen from scriptures indicated below, or the following:

Minister:

(people still standing)

Glory unto Him that hath made us kings and priests unto God and His Father, (Rev. 1:6)
Who hath made us unto our God, kings and priests on earth. (Rev. 5:10)

Blessed and holy are they that have part in the first Resurrection, on whom the second death hath no power; for they shall be priests of God and of His Christ and shall reign with Him in power. (Rev. 20:6)

Minister: Let us pray:—

The Lord's Prayer

(Alling's setting).

[*if shortened office is used, proceed immediately to Psalm (iv)*.]

II. THE HOMILY OR MEDITATION

(people seated)

based on the following scriptures; selecting from them, and connecting the chosen verses by living commentary *(minister in the pulpit):*

a. *Melchizedek* (king of righteousness) Gen. 14:18-20
b. *Aaron* (illumined) "And the Lord said unto Moses".
Exod. 29:4-7 and 30:29, 30
"And there shall be . . ."
Exod. 29:42, 43, 45
c. *Eli* (God is high) I Sam. 3:10-14 and 4:1, 2, 4, 5, 11-18
d. *Samuel* (heard of God) I Sam. 7:15-17 and 8:1-6
e. *Joshua* (God saves) Zech. 3:1-10.

followed by

Hymn

"Christ whose glory fills the skies." (Setting, page 781, New Hymnal. New Hymnal 4; Old Hymnal 312)

(people seated)

III. OFFERTORY

A Ballad of Trees and the Master

Into the woods my Master went,
Clean forspent, clean forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lanier; musical setting by Philip James

IV. CONGREGATIONAL PSALM 110 or 132, from the Old Covenant, suggesting the High Priesthood of our Lord

(responsively, standing)

V. INTERRUPTED LESSON

(people seated)

Minister *at Lectern:* Hearken to the Doctrine of our Lord's High Priesthood, written in the Epistle to the Hebrews, upon the great theme of *being perfected through suffering.*

(Minister reads Hebrews 2:8-11, 17, 18)

Hymn 286, New Hymnal, stanza 1 (Old Hymnal 166). Arthur P. Stanley.

(Sitting)

Lord, it is good for us to be
High on the mountain here with Thee:
Where stand revealed to mortal gaze
Those glorious saints of other days;
Who once received on Horeb's height
Th' eternal laws of truth and right;
Or caught the still, small whisper, higher
Than storm, than earthquake, or than fire!

Minister: Our Lesson proceeds on the great theme of **Christ the High Priest.**

(*Minister reads Hebrews 5:1-5, 7-10*)

Hymn 286, New Hymnal, stanza 2.

(Sitting)

Lord, it is good for us to be
Entranced, enwrapt, alone with Thee;
And watch Thy glistering raiment glow
Whiter than Hermon's whitest snow,
The human lineaments that shine
Irradiant with a light divine:
Till we too change from grace to grace,
Gazing on that transfigured face.

Minister: Our Lesson proceeds on the great theme of **Our Hope in our Lord's Meditation.**

(Minister reads Hebrews, 4:14-16)

Hymn 286, New Hymnal, stanza 3.

(Sitting)

Lord, it is good for us to be
Here on the holy mount with Thee;
When darkling in the depths of night.
When dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold and faith be dim,
"This is My Son; O hear ye Him!" Amen.

VI. Minister:

(at chancel steps; people standing)

Let us read responsively a Psalm compiled from the New Covenant:

Blessed are ye, saith the Lord, when men shall revile you and persecute you, and say all manner of things against you falsely for my sake.

People: *Rejoice, and be exceeding glad, for great is your reward in Heaven.* (Matt. 5:12)

Minister: Wherefore, ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. (I Pet. 1:6)

People: *Yea, rejoice ye in that day and leap for joy, saith the Lord, for in the like manner did their fathers unto the prophets.* (Luke 6:23)

Minister: Rejoicing in hope. (Rom. 12:12)

People: *Rejoice in the truth.* (I Cor. 13:6)

Minister: Rejoice with them that do rejoice. (Rom. 12:15)

People: *As sorrowful, yet alway rejoicing.* (II Cor. 6:10)

Minister: If ye loved me, saith the Lord, ye would rejoice indeed;

People: *Because I go unto the Father, and my Father is greater than I.* (John 14:28)

Minister: Whom having not seen, we love;

People: *In whom, though now we see him not, yet believing in him,*

Minister: We rejoice with joy unspeakable and full of glory. (I Pet. 1:8)

People: *Finally, my brethren, rejoice in the Lord alway.* (Phil. 3:1)

Minister: *And again I say unto you rejoice.* (Phil. 4:4)

Choir: Hallelujah, Amen.

VII. Minister: Dearly Beloved: Let us now reverently attend to the prayer of our great High Priest on our behalf and join our petitions to His: that His glory may be manifest on earth, and His Kingdom set up in the hearts of men ever, more and more,—humbly kneeling upon our knees.

(Kneeling)

(Minister proceeds to altar, and standing before same, recites or chants the

High Priestly Prayer

of our Lord Jesus Christ (John 17)

A Litany of Intercession

Minister: Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

And this is life eternal, that they might know Thee the only true God, and Jesus the Christ, whom Thou hast sent.

People: *Grant unto us eternal life in the knowledge of Thee.*

Minister: I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.

And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.

People: *Make us also to glorify Thee on the earth in the measure of Thy grace.*

Minister: I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy word.

Now they have known that all things whatsoever Thou hast given me are of Thee.

For I have given unto them the words which Thou gavest me; and they have received *them,* and have known surely that I came out from Thee, and they have believed that Thou didest send me.

People: *We have known and do believe that Jesus was truly light of light, very God of very God.*

Minister: I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine.

And all mine are Thine, and Thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through Thine own Name those whom Thou hast given me, that they may be one, as we *are.*

People: *May we be verily one on earth as Father, Son and Holy Ghost are one.*

Minister: While I was with them in the world, I kept them in Thy Name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now I come to Thee: and these things I speak in the world, that they might have my joy fulfilled in themselves.

People: *Fulfil, O Father, the joy of Thy blessed Son in us.*

Minister: I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world; but I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil. They are not of the world, even as I am not of the world.

People: *Cause us to love the world Thou hast created—only as Thou dost love—to save and perfect it.*

Minister: Sanctify them through Thy truth: Thy word is truth. As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

People: *For the sake of the little ones of Christ may we be sanctified by His word lest we shame Him in their eyes.*

Minister: Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.

People: *Teach us to believe and know in Thy Church how that the blessed unity of God is love.*

Minister: And the glory which Thou gavest me I have given them; that they may be one, even as we are one:

I in them, and Thou in me, that they may be made perfect into one; and that the world may know that Thou hast sent me, and hast loved them, even as Thou hast loved me.

People: *Grant us to bear a prevailing witness unto the glory of our Lord and Master.*

Minister: Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold Thy glory, which Thou hast given me: for Thou lovedst me before the foundation of the world.

People: *That we, more and more, may behold Him as He is, cause us ever, more and more, to be as He.*

Minister: O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them.

People: *Make us by our lives among men to declare the Holy Name—God the Saviour, the Helper, the Healer, who maketh all things new.*

Minister: When Jesus had spoken these words, he went forth with his disciples over the Brook Kedron, where was a garden, into which he entered with his disciples.

Unison: *Admit us into fellowship of the Spirit to walk with our Lord through the Paradise of God, that we may ever be refreshed from day to day unto our life on earth for His sake. AMEN.*

Lord's Prayer *(Alling Setting)*

VIII. COLLECT OF THE FEAST, AND BENEDICTION

N.B.—When this Service is to be used with a Sermon, omit Homily (II), and Offertory (III), and proceed here to Notices, Hymn ("Christ, whose glory fills the skies"), Sermon, Offertory (Lanier Ballad). p. 5, Doxology, Benediction and Closing Hymn (Neale: "Unity").

IX. CLOSING HYMN:

Unity

Tune St. Leonard N. H. 22

O Thou, who camest down to call
The wretched and undone:
And wouldest 'ere Thy Passion all
Thy people joined in one;

O give command—all powers obey,
  Thy statute must prevail;
For heaven and earth shall pass away
  Before Thy word can fail!

How shall Thy last and fervent prayer
  Be unfulfillèd still?
And men and evil spirits dare
  Dispute, against Thy will?
O make Thy holy church agree,
  Lest she be left forlorn;
How shall men love her and know Thee,
  If she with strife be torn?

The head is one, the head is love,—
  Yet members disagree?
Send all Thy oneness from above,
  As each is one with Thee.
One hope before them all is set,
  One holy faith they hold;
Though widely wandering, all be yet
  Thy sheep, of one true fold.

One is the heart, and one the tongue,
  Of them who see Thy face;
Then give us here, the love and song
  That fill Thy blessed place:
O make us, Holy Ghost, so one,—
  That all Thy saints in Thee,
May sing to Father and to Son,
  Their hymn of unity!

(J. M. Neale, adapted)

Note:—In the opening hymn translated by Neale (pp. 221-222) "Hermon" has been substituted for "Tabor". In our Lord's time a Roman military citadel and city crowned Mount Tabor, which could not therefore have been the scene of his Transfiguration.

THE WITNESS OF ST. JOHN

A QUINQUAGESIMA OFFICE

Being His First Epistle, Liturgically Ordered

* * *

(1) HYMN:

"Forward Be Our Watchword," Henry Alford. (First three stanzas, New Hymnal 531; Old Hymnal 523.)

Minister at Altar, the Deacon on Epistle side.

(People standing)

(2) THE TRUMPET CALL

(Cantor and Deacon)

(People standing)

Trumpets and Organ

Cantor: O Little Children,
Your sins are forgiven.

Deacon: O ye Fathers,
Ye know Him which was from the beginning.

Cantor: O Young Men,
Ye have overcome the evil one.

Trumpets and Organ

Cantor: O Little Children,
Ye do know the Father.

Deacon: O ye Fathers,
Ye know Him which is for ever and ever.

Cantor: O Young Men,
Ye are strong and the word of God
Liveth in you.

Trumpets and Organ

Minister:

(intones softly)

The world passeth away
And the lust thereof,
But he that doeth
The Will of God—
Abideth forever.

Choir: For the Will of God
Abideth forever!

(3) THE WITNESS BEARING

(Minister and Deacon)

(People standing)

Minister:

(standing at Altar)

That which was from the Beginning,
Which we have heard,
Which we have seen with our eyes,
That which we beheld
And our hands have handled
Concerning the Word of Life,—

Deacon:

(standing at Epistle side)

And the Life was made manifest,
And we have seen
And do bear witness
And we declare unto you
The Eternal Life,
Which was with the Father
And was manifested unto us—

Minister: That which we have seen and heard,
Declare we, verily, unto you,
That ye may also have fellowship with us.
(1 Jn. 1:1-3)

Cantor and Choir: So be it, Amen!

Minister: Let us read antiphonally the gracious words of the most aged apostle of our Lord, Saint John.

(People standing)

(4) A CANTICLE OF ST. JOHN

First Section

Minister: Behold what manner of Love
The Father hath bestowed on us

People: *That we should be called children,*
Children of God.

Minister: Beloved, now are we already
The Children of God.

People: *And it doth not yet appear*
What we shall be.

Minister: But we know that when He shall appear
We shall be like unto Him.

People: *For shall we not see Him*
Even as He is?

Minister: And every one who hath this hope
Purifieth his own self,

People: *Yea, even as his Lord,*
The Holy One, is pure.

Minister: The Son of God is manifested
That he might destroy the works of the devil (evil one).

People: *And whosoever is begotten of God*
He doeth no sin.

Minister: Because the Seed of God
Continueth still in him.

People: *Therefore whatsoever is begotten of God*
Overcometh the World.

Minister: And this is the Victory
That overcometh the world—even Our Faith.

People: *We have already passed out of death into life*
Because we now love the brethren.

Minister: And hereby we know that He doth live in us

People: *By the spirit which He hath given us. Alleluja!*

Choir: Alleluja, Alleluja, Amen.

Minister stands at chancel steps

(5) CHANT OF THE LITTLE CHILDREN

(People seated)

Interrupted by a **CHANT OF NEW THINGS,** being a Cento from the Epistle of St. John, supplemented by St. Peter's and the Book of Revelation, arranged for Priest and Deacon, and read devotionally.

(Let the Priest choose at his discretion a single stanza from a different familiar hymn in each instance instead of the offered paraphrases.)

Cantor: Hearken unto the witness of the blessed John, which hath come down to us in his holy First Epistle.

I.

Minister: My little children, these glad tidings declare I unto you, that ye sin not and that our joy be fulfilled. (I John, 2:1)

Deacon: Our fellowship is with the Father and with His Son Jesus, the Christ (or The Anointed One.) (I John, 1:3)

Minister: According to whose promise we look for **new heavens.** (2 Pet., 3:13)

Stanza of Hymn

Tune St. Cecelia N. H. 105

Choir: Up, look for a new heaven,
And from your spirit strip
False shows, for a new birth,
In holy fellowship.

Cantor: Hearken, Hearken!

II.

Minister: Yea, I declare unto you, little children, the glad tidings, because your sins are forgiven you, for His Name's sake. (I John, 2:12)

Deacon: God is Light; if we walk in the Light and do the Truth, we have fellowship one with another. (I John, 1:7)

Minister: Wherefore we look also for a **new Earth** wherein dwelleth righteousness. (2 Pet., 3:13)

Stanza of Hymn

Choir: Up, look for a new heaven,
If new be our Most-High
Whose light and truth have riven
The dark, to quench the lie.

Cantor: Hearken, Hearken!

III.

Minister: Little children it is the last hour, and ye have a Christhood* from the Holy One, and ye know all things.

*(A Christening, or Anointing, or Unction.)

Deacon: He that loveth his brother abideth in the light and there is no occasion of stumbling in him. (I John, 2:10)

Minister: And the Lord will give a white stone, and in the stone a **new name** written. (Rev., 2:17)

Stanza of Hymn

Choir: Who bideth in the light,
Shall do with joy the truth;
Forgiving, meek, upright,
In everduring youth.

Cantor: Hearken, Hearken!

IV.

Minister: And now, little children, abide in the Lord, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. (I John, 2:28)

Deacon: And this is the promise which He hath promised to us, even eternal life. (I John, 2:25)

Minister: And the Lord will make him that overcometh a pillar in the temple of God—and he shall go out thence no more, and the Lord will write upon him the name of the City of God, which is Jerusalem the New. (Rev., 3:12)

Stanza of Hymn

Choir: The Lord, see, is at hand,
Quake not with shame, aghast,
Who in His temple stand
His pillars, fair and fast.

Cantor: Hearken, Hearken!

V.

Minister: Little children, let no man deceive you; he that doeth righteousness is righteous, even as the Lord is righteous. (I John, 3:7)

Deacon: Everyone that loveth is begotten of God, and knoweth God, for God is Love. (4:7-9) This is the true God and everlasting life. (5:20)

Minister: And the Lord will write upon Him the name of God, and his own New Name.

Stanza of Hymn

Choir: For God is Love—His Light
Shall slay not, but reveal
His secret Beauty and Right,
To purify and heal.

Cantor: Hearken, Hearken!

VI.

Minister: My little children, let us not love in word, neither in tongue; but in deed and in truth. (I John, 3:18)

Deacon: He that doeth the will of God abideth forever (2:17); And whatsoever is begotten of God overcometh the world. (5:4)

Minister: And he shall be of them that sing forever a new song before the throne. (Rev., 5:9 and 14:3)

Stanza of Hymn

Choir: Who truly hath seen our Lord
Must love His Holy Will,
Obeyed because adored—
And praised with new songs still!

Cantor: Hearken, Hearken!

VII.

Minister: Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. (I John, 4:4)

Deacon: Let us not love in word, neither with the tongue, but in deed and in truth. (3:18)

For we know Him that is true and we are in Him that is true. (5:20)

Minister: And lo, we shall behold a **new heaven** and a **new earth**, for the first heaven and the first earth shall pass away, and there shall be no more sundering sea. (Rev., 21:1-2)

Stanza of Hymn

Choir: Mighty are we to win,
Against the world, His war;
For He will conquer sin,
Who all our weakness bore.

Cantor: Hearken, Hearken!

VIII.

Minister: My little children, O keep yourselves from idols. (I John, 5:21)

Deacon: Hereby shall we know that we are of the truth, and shall assure our heart before Him, whensoever our heart condemn us; because God is greater than our hearts and knoweth all things. (3:19-20)

Minister: And He that sitteth upon the throne sayeth "Behold I make **all things new.**" And these words, they be true and faithful.

All together: Alleluja! Alleluja! Amen.

Stanza of Hymn

Choir: He wrests, for whoso lost,
Victory from defeat;
His love none may exhaust,
His throne a mercy seat.

Cantor: We thank thee, O Lord, for the witness of that blessed disciple, which Thy Providence hath preserved for us unto this day.

Choir: Amen, Amen!

(6) A CANTICLE OF SAINT JOHN

Second Section

(People standing)

Minister: *(Before the lowest Altar steps)*

Let us, O brethren, confess together our faith in the Lord, which we have learned as little ones at the feet of the Beloved Disciple.

Minister: Everyone that loveth
Is begotten of God, and knoweth God.

People: *Herein is the love of God made manifest,*
If we love one another.

Minister: For God liveth in us,
And His love is perfect in us.

People: *Hereby we know that we live in Him,*
And that He doth live in us.

Minister: Because He hath given us of His Spirit,

People: *And herein is love made perfect with us.*

Minister: Because as He is
So are we, in this world.

People: *There is no fear in love,*
For perfect love casteth out fear.

Minister: And we do love, O Brethren,
For that He first loved us.

People: *Whosoever loveth him that begat,*
Loveth him also that is begotten.

Minister: Whatsoever is begotten of God,
Overcometh the world!

People: *He that is begotten of God*
Keepeth Him forever.

Minister: And the evil One toucheth him not.

People: *We know Him that is true.*

Minister: And we are in Him that is true. Alleluja!

(7) Collect of St. John the Evangelist's Day

Collect of St. Stephen's Day (modified)

INTERCESSION

(Priest at Altar)

O Lord God Our Father, who didst reveal unto us Thy Son,
that we, being Thy Creatures and children by nature,
might of His grace learn to be One with Thee, through Him;
Teach us by Thy Spirit
to be as He in this world,
though not of it, walking in it, pure and holy.

AMEN *(Choir)*

May we as having this hope, so purify ourselves,
that when we are grown fit to behold Him as He is,
We shall find that we have ourselves become like unto Him in deed, and in truth.

AMEN *(Choir)*

Cause us to know within, and to cherish
the blessed Seed of Thy glory,
Which Thou hast hid in us, beneath our folly and sin,
that it be nourished by the decay thereof,
when watered with the tears of our contrition,
That Thy Seed may spring up so unto a mighty life everlasting.

AMEN *(Choir)*

O God, for that Thou didest love us first,
we can dare to love Thee, awful as Thou art!
Thou who art light and piercest the thick darkness,
Make us to know and believe
that the world of our fashioning
passeth away, and all the pomps and vanities
proceeding from the lusts thereof,
perish, yea, and slay;—
But that the worlds of Thy creative Will and Word abide in the heaven.
beauteous evermore!

AMEN *(Choir)*

And, lo, O Father, the blessed worlds of Thy will,
are but creations of thy love.
Wherefore shall none enter therein, who overcometh not the evil One,
and passeth not even now from death into life,
by sharing in Thy love divine,
as He that begat loveth them that were begotten of Him.
Grant them also to have the spirit of Thy well-beloved Son,
Our Brother meek on earth, and exalted in the Heavens,
Who dwelleth yet now in our bosom as in Thine,
O Father,—
For Thy Spirit is His Spirit and therefore our Spirit
if so as He bade us do, we ask for it, in deed and in truth.

AMEN, AMEN, AMEN *(Choir)*

(8) HYMN

"O Love who formedst me to wear," Angelus Silesius.
(Hymns Ancient and Modern, 171.)
Tune St. Chrysostom N. H. 228

O Love, who formedst me to wear
The image of Thy Godhead here;
Who soughtest me with tender care
Through all my wanderings wild and drear;
O Love, I give myself to Thee,
Thine ever, only Thine to be!

O Love, who ere life's earliest dawn
On me Thy choice hast gently laid;
O Love, who here as Man wast born,
And wholly like to us wast made;
O Love, I give myself to Thee,
Thine ever, only Thine to be!

O Love, who once in time wast slain,
Pierced through and through with bitter woe;
O Love, who wrestling thus didst gain
That we eternal joy might know;
O Love, I give myself to Thee,
Thine ever, only Thine to be!

O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst my ransom pay,
Whose power sufficeth in my stead;
O Love, I give myself to Thee,
Thine ever, only Thine to be!

O Love, who once shalt bid me rise
From out this dying life of ours;
O Love, who once o'er yonder skies
Shalt set me in the fadeless bowers;
O Love, I give myself to Thee,
Thine ever, only Thine to be! Amen.

(This hymn may be interrupted between the second and third stanzas by announcements, if any are to be given.)

(9) ADDRESS OR MEDITATION

(10) OFFERTORY

(11) LORD'S PRAYER (Alling Setting)

(11) RESPONSIVE BENEDICTION:

Minister: Brethren of the Only Begotten,
Begotten and reborn, to be even as He on the earth,
and also like Him, when ye shall see Him in the heavens,—

Cantor: O believe heartily in the Name of Him,

Choir: Which was from the beginning, and is for ever and ever:

Minister: Jesus, God, our Saviour, the Anointed One, the Christ!

Cantor: For yours is His anointing, verily a Christhood from above,

Choir: who is life everlasting, and light, and love.

Minister: May His Spirit abide in you,
And His holy Seed wax in might and beauty, from day to day within you,

Cantor and Choir: As ye love one another
for his holy sake, who was made manifest,

Minister: That we also might have fellowship with Him,
And through Him, with the Father of all living, world without end!

AMEN *(Choir)*

(13) HYMN

"Soldiers of Christ, Arise!" Charles Wesley. (New Hymnal 346; Old Hymnal 509.)

THE MYSTERY OF CHRIST'S TEMPTATION

An Ash Wednesday or Holy Week Oratorio

In Five Movements

* * *

I. THE PRELUDE

The Voice from Heaven acknowledgeth Jesus.

Deacon:

And lo,
When Jesus, being baptized in Jordan, prayed,
The Heaven was opened, and the Spirit of God
Descended, lighting as a Dove on Him;
And out of Heaven a Voice came, saying—"Thou art
My beloved Son; in Thee am I well pleased."
And Jesus went from the water up straightway,
And the Spirit drave Him into the wilderness,
Where forty days He fasted, and forty nights
Abode with the wild beasts, Satan tempting Him.

Organ Interlude, leading into

Cantor (musingly):
So, full of the Holy Ghost, with His own soul
He communed long.

Improvisation—Silence

(The Meditation of Jesus)

Tenor

1.

O let us behold the Vision
Floated before His eyes—
Idyllic first and Elysian
Cloud-islets in Paradise.

---

* For this Oratorio and the following Office, music has been composed by William Arthur Goldsworthy, whom address, for information, care of St. Mark's in the Bouwerie.

2.

Too soon we shall awed be by magic
  Of welkin terror and waste:—
An heroic doom and tragic,
  A throne divinely graced.

II. THE CALL OF THE SON TO BE MEDIATOR

Israel and Judah heirs of the promise.

Reader:

Did not the Lord declare:
"Israel is my Son, yea, my first-born"?
That out of Judah whom his father blessed,
As a great lion (gone up from the prey),
Crouching, a *Sceptre* should arise,—a *Star?*
Now shall His gathering of the people be,
And nigh is His salvation? The barren place
Like Eden shall with a voice of melody
Be glad, and blossom as the rose?

Cantor:

3.

Shall I, Lord, be thy Star, new arisen
  Over the brow of yon hill?
Breaking the bars of death's prison,
  Mounting invincible?

4.

Yon two-branched tree is my sceptre,
  Held high in the sight of a King?
If thy Dawn be my bride—I accept her—
  Fair flower of thy triumphing!

Reader:

Spake not
From Heaven the Lord: "Thou art my Son"? O God,
Has thou among my brethren raised up Me—

That prophet—like unto thy Chosen of old,
Whom out of the midst of the bush, that
unconsumed
At foot of Horeb burned with flame of fire,
Thou calledst forth from shepherding the flock
Of Jethro, through the wilderness to lead
Thy lambs? This day wilt thou establish new
Thy covenant—to pour out on all flesh
Thy Spirit, and in their hearts engrave thy Law?

The glory of that prophet and the gladness of his coming.

Choir:

How beautiful on the mountains are the feet
of Him that bringeth Zion *good tidings.* Shout
for joy together, ye watchmen, shout and sing:
"Lo, thy Redeemer cometh unto thee!
Blessed who eye to eye beholdeth Him!"

Jesus pondereth the fulfillment of these promises in Himself.

Reader:

Hath the Spirit of God anointed *Me* to preach
Unto the meek his Gospel; and, them that mourn
Comforting, to proclaim the acceptable year?
From *Me,* Lord, wilt thou have thy Law proceed
Which bade go free the prisoner in bonds,
O strengthen the weak hands, and feeble knees
Confirming, yea, and open all blind eyes,
Deaf ears unstop, and making as an hart
The lame to leap, the tongue of the dumb to sing:—
"Be strong, fear not. Behold, your God shall save.
Like smoke Heaven vanisheth, earth waxeth old
As a worn garment, but his Word endureth?"

(Gong)

And triumphantly inquireth whether He be not that Prophet.

Reader:

Truth
And mercy at last be met together? Peace
And righteousness have one another kissed?
And shall this day thy Mountain smoke, O Lord,
Above the hills exalted, that thy sons
And daughters thither from afar may throng?
And wilt thou cry through me: "Ho, every one
That hungereth, and thirsteth (where none is—
Seeking for water), *come, without money buy*—
Drink wine? and milk?"

(*Two Gongs)*

Wilt thou command through *Me:*
"Cast ye up, cast ye up, *prepare the road,*
Remove the stumbling block, over the hills
Make straight and large the highway of holiness
Wherein, though fools, men faring shall not err?"
The house of glory for the Lord wilt thou
Build, laying in Zion a tried and precious stone,
A deep and sure foundation at the head
Of the corner, judgment meted to the line,
And righteousness to the plummet—Lo, thy *stone*
Rejected of the builders?"

(Three Gongs)

His spirit rejoiceth in this heavenly call.

Choir:

Sing, O sing
Ye heavens! Be joyful, earth! Mountains and hills,
Shout! And ye trees of the field, clap, clap your hands!
For in the temple, the High and Holy One,
Inhabiting eternity, shall dwell
With contrite and with humble men of heart,
Revive their spirit, and be their present God!

III. ADVENT OF THE PERFECT PRIEST

Jesus further pondereth the promise of a perfect Priest.

Reader:

No peace to the wicked?—Yet the covenant
Of peace thou gavest unto Phinehas,
An everlasting priesthood to the Lord,
Because zealous for thee and Israel,
He made atonement, and Me, O God, thy zeal
Consumeth!

Cantor:

5.

Unto Moses' brother Aaron,
God vouchsafed a gracious boon—
That fair as a rose of Sharon,
He flamed in the *harvest* Moon!

The need for such a priest to make atonement.

Reader:

As a troubled sea, whose waves
Cast mire, the wicked rage; but thou hast set,
Mightier than they, Righteousness in their midst—
Our Rock. They gather together, and counsel take
In vain against us, all the kings of earth.
For surely one shall say: "In Thee is strength
O Lord, sufficient for us!" Israel,
Fallen by his iniquity, hath destroyed
Himself. And waiting patiently, I looked,
But saw no intercessor:—righteousness
His breastplate, thy salvation on his head
For helmet, zeal his garment. Yet O Lord,
After the order of Melchizedek,
Who brought forth (King of Salem) bread and wine
To bless our father Abraham, thou hast sworn
To make a priest forever? And from heaven
Thy voice even now declared: "Thou art my son."

Cantor:

6.

So hang thou on me, my Father,
  Fair Joseph's many-hued coat,
Bidding me forth to foregather,
  Thy stars on the sea afloat!

Wherewith shall atonement be made?

Reader:

Then wherewith shall I come before Thee, O Lord?
The cattle on a thousand hills, the fowls
Of the mountains, the wild beasts of the field—
Are Thine. Wilt Thou with thousand rivers of oil
Be pleased, or clouds of costly incense sweet?
Thine the whole world, the fulness thereof Thine.

Choir:

Burnt offering, sacrifice, sabbath, new moon,
Appointed feast, solemn assembly—these
Thou wouldst not; yet hast made Thy people, priests,
Showing them what is good, commanding them
In the beauty of holiness to worship Thee,
Offering thanksgiving, and the sacrifice
Of a broken spirit and a contrite heart.

Cantor:

Lo, I, God, Father, come to do Thy will!

IV. FIVE-FOLD VISION OF THE SACRIFICE

Jesus seeth in vision the Patriarch Job.

Cantor:

(1) Now, Jesus, musing so in the wilderness
  Beheld a vision:

Reader:

Satan answering
The Lord of Heaven, "Doth Job fear God for naught?
Yea, all a man hath, gladly for his life
He giveth." But, smitten then in bone and flesh,
Job held fast his integrity, and prayed
For them—his friends—who, justifying God,
Imputed sin unto the Sufferer.

Chimes of Hymn Tune
"O Lamb of God."

The fiery serpents in the wilderness.

Cantor:

(2) *The vision changed.*

Reader:

Behold, a multitude
Writhing with pain abominable and grief,—
Serpents of fire from the Lord sent—and they
Alone did live which looked on One of brass,
By Moses lifted up.

Chimes of Hymn Tune
"O Lamb of God."

The Passover night.

Cantor: Behold again:

(3)

Reader:

The Lord's destroyer smote, through all the land
Of Egypt, the firstborn in every house
The lintel and two side-posts of whose door
Smoked not that night with blood of the lamb, slain—
The Lamb without a blemish.

Choir:

Stanza 1 of Hymn: "O Lamb of God."
(No. 149, N. H.; No. 363, O. H.)
Tune Number

Abraham's sacrifice of his son, and the Lord's promise.

Cantor:

(4) Abraham—
(The vision changing)—climbed the mountain side
With Isaac, only son of his old age.

Reader:

And Isaac spake: "My Father." "Here am I,
My Son," said Abraham. Then answered him
Isaac: "Behold, my Father, in my hand
The fire, and the wood I bear. Where is the lamb
For a burnt offering?" But Abraham spake;
"God will, my Son, provide Himself a lamb."
So, on the coming to the place God told him,
Abraham built an altar and laid thereon
The wood in order, and bound his only son,
Isaac, and would have slain the son he loved.
But lo, an angel cried: "Lay not thine hand,
Abraham, on the lad; for now I know
Thou fearest God, nor hast withheld from me
Thine only son. Because obeying my voice,
Thou hast this done, all nations of the earth
Shall in thy Seed be blessed."

Choir:

Stanza 2 of Hymn: "O Lamb of God."

The righteous man, son of God, persecuted of the wicked.

Cantor:

(5) *The vision changed.*

Reader:

Behold, the ungodly made a covenant
With death:—"Let us oppress the righteous man
Whose life is unlike ours. For a reproof
Unto our thoughts, contrary to our works,
A knowledge of the Lord doth he profess,
Whose servants happy in their latter end
Esteeming, he doth vaunt his father is God.

Come, let us see if true his word, and prove
His gentleness with outrage and with torture.
That we may learn his patience under wrong,
Let us condemn him to a death of shame,
For surely God would save His Son alive."
Blinded with wickedness, so reasoned they,
Ignorant of the mysteries of God,—
How that the soul of the righteous (in His hand
Forever safe), hell's torment toucheth not,
Nor grief. For though in sight of men he seem
To die, and his departure be accounted
Hurt, punishment and shame, yet having borne
Chastening a season, of immortality
His hope is full. God making trial of him,
Findeth him worthy to abide in love.

Choir:

Stanza 3 of Hymn: "O Lamb of God."

The meaning of these visions set forth. "The Insight."

Cantor:

But Jesus many days in the wilderness
Pondered these visions.

Reader:

How it needs must be
(Though in the way of righteousness be life),
That Christ should suffer sorer things than Job;
And lifted up, for sight of sinful men
In guise of sin, to heal them, be the Lamb
Slain, without spot or blemish, in their stead,
Whom the Father of the righteous will provide.

Choir:

1.

White crests on breaking billows
Of storm-tossed Galilee!
Lo, asleep at the stern on our pillows,
No whit if we perish, cares he!

2.

Bass:
Fools, slow to believe and cravens,
Have ye witnessed no miracles done?
Was Elijah not fed of the ravens?
Did Joshua halt not the sun?

3.

Was a greater not here among you—
Nay, the meek, the mild and kind?
His words have not wrung and stung you
To open your heart and mind?

4.

Choir:
Still they cried out in dread disaster;
So He rose in majesty,
Saying, "Peace be still"—our Master,
Whom the winds obey, and the sea!

V. SACRIFICE OF THE KING OF GLORY

Jesus pondereth anew the divine word of assurance, and the Voice addresseth Him in vision.

Reader:
Spake not from heaven the Voice: "Thou art my Son?
This day have I begotten thee, though of old
I loved thee with an everlasting love?
Ask of me, and I, for thine inheritance,
The uttermost parts will give thee of the earth;
From sea to sea shall thy dominion stretch,
To help the poor and needy, to redeem
From violence their soul, to break the power
Of their oppressor.

Choir:
Thou comest!
As rain shalt Thou come down
On the mown grass, that the righteous may spring up
And flourish,—for to judge the earth, O Lord,

Reader:

But strong nations afar off
Thou comest! But strong nations afar off
Wilt Thou rebuke; that they shall beat their swords
To ploughshares, and to pruning hooks their spears;
Till every man under his vine will sit,
Under his fig-tree, unafraid. And, peace,
So long as the moon endureth, and the sun,
Shalt Thou establish, O my Prince of Peace!"

The Voice admitteth his original glory.

"Thy throne forever and ever is, O God.
Before the depth brought forth, before the hills,
When I the heaven prepared, fashioned the clouds,
Strengthened the foundations of the deep, set fast
The foundations of the earth, Thou wast with Me,
Which art from everlasting, my delight."

Cantor:

"Whoso hath thee, hath Life!"

The Voice asserteth his Kingship, as well as his prophetic priestly offices.

Reader:

"Behold the day
Wherein of David's stock, of Jesse's root,
I sware unto my people to raise me up
A Branch—his name: The Lord, their Righteousness;
That they to whom, early and late, in vain
I sent my prophets forth, may know at last
Me, in the fulness of thy grace and truth."

The answer of Jesus to the Voice heard in vision.

Cantor:

Then hearing in his soul the Invisible
Speak awful words, and marvelous, of love,
Jesus began to be very sorrowful,
Exceeding heavy, even unto death:

Tenor:
"I come to do thy will. But glorify,
Father, thy Name."

The Proclamation of Office: A Litany

The Voice reneweth and enlargeth the promise.

Cantor:
Thus saith the Lord thy God:

Tenor:
Nevertheless, thou art, O Israel,
My Servant, the Branch of David; and in Thee
Will I be glorified, nor will I give
My glory to another.
From the womb
I formed thee, and made mention of thy name
To bring Jacob again to Me.
Lo, I will hold
Thine hand, and keep thee—clothe thee with a robe
Of righteousness, and as a bridegroom deck
With ornaments of beauty, Thee—my Son!
(Gong)

The Voice addresseth Zion, present to Jesus in vision.
Chorus:

(a) Rejoice greatly, O daughter of Zion, shout!
Behold thy King which cometh unto thee
Just, bringing salvation, lowly on an ass
Riding, and on a colt, the foal of an ass.

And commendeth her King unto her praise.

Cantor:
(b) Behold, he shall deal prudently, my Servant,
(Gong)
And be exalted very high, and praised.
For He that stretcheth forth the heaven above,
That spreadeth abroad the earth, hath glorified
Himself to-day in Israel.
(Gong)

And speaketh of his kindness and mercy.

Chorus:
(c) Behold
My servant, *mine Elect,* in whom my soul
Delighteth, shall not strive nor cry aloud;
A bruised reed shall he break not, smoking flax
Not quench, nor be discouraged till He set
Judgment on earth.

The Doom or Price

The Voice suddenly announceth calamity.

Cantor:
(d) Awake, awake, O sword,
Against my shepherd, yea, against the *Man*
That is my Fellow.

(Gong)

Chorus:
Smite Him, and the Sheep
Shall scatter, and I upon the little ones
Will turn my hand!

The rejection of the divinely sent priest and king.

Cantor:
Lo, now He is despised,
Rejected of men.

Reader:
A man of sorrows,

(Gong)

with grief
Acquainted, He hath no form nor comeliness,
No beauty that they should desire in Him.
His visage marred, more than the sons of men—
They are astonished. Anointed with the oil
Of gladness above his fellows, He is become
A stranger unto his brethren. Mark ye well
If there be any sorrow in the world
Like the unjust sorrow meted out to Him!

His affliction and the contempt of his enemies foreshown.

Cantor:
He was oppressed and afflicted.

Tenor:
As a sheep

(Gong)

Before the shearers led, he is dumb—his mouth
He openeth not. Meekly his back he gave
Unto the smiter, nor from spitting and shame
He hid his face, though on the cheek with a rod
They smote the Judge of Israel.

His sufferings mistaken for marks of divine displeasure.

Cantor:
And ye?
Ye esteemed Him stricken, afflicted, smit of God!

Reader:
Yet, surely He hath borne your griefs alone,
Your sorrows carried; for your iniquities
Bruised, wounded—the chastisement of your peace

(Gong)

Was laid on Him, and ye are with His stripes
Healed.

The Messiah's passion is recounted.

Baritone:
Taken from prison and judgment, as a lamb
Brought to the slaughter,—what are in his hands
These wounds? Even they wherewith in a friend's house
Wounded was He? And faithful are the wounds
Of friends? For He is cut off

(Gong)

out of the land
Of the living. Darkness, neither day nor night,
Hideth the earth.

His distressful end.

Bass:

With the violent in his death,
He made his grave with the wicked, because he did
No violence ever, neither was guile in him,
Nor in his mouth deceit.

Cantor:

Stricken alone

(Gong)

For the transgression of his people, shame
Covered his face; and for my sake on Him
Fell the reproaches of all such as dared
Reproach Me blasphemously, the Lord their God.

VI. JESUS UNDERSTANDETH AND ACCEPTETH HIS MEDIATORSHIP

Jesus hearing the Voice doth in vision perceive and realize the Messiah's agony.

Reader:

Now Jesus hearing all, in spirit groaned.
"Lo, I am come to do thy will," he cried.
Thy will, not mine, be done; yet God, my God,
Wherefore hast thou forsaken me? And why
Art thou so far from the call of my distress?

O Lord, have mercy on us!

Choir:

Many are they which hate me without cause.
They pierce my hands, my feet.
Among themselves
They part my garments, and they cast their lots
Upon my vesture.
Staring, and looking on,
They stand. I am full of heaviness. Reproach
Hath broken my heart.

I looked for some at least
To have pity on me, but there was none at all
To comfort me.
They gave me in my thirst,
Vinegar to drink, and gall.

Cantor:

Be thou, my God,
Not far from me!

And addresseth his prayer unto God.

Reader:

My heart melteth like wax.
I am poured forth like water. Out of joint
Are all my bones, and dried up is my strength.
My tongue to my jaws cleaveth.
I am weary, O Lord,
Of crying. Mine eyes fail. I am a worm—
A reproach of men, an outcast of the people.
All they that see, laugh me to very scorn,
Shoot out the lip, and shake the head: "In God
He trusted? Then let God deliver him,
If he will have him."

Choir:

Lord have mercy.
Christ have mercy.
Lord have mercy.

In vision Jesus crieth from Hades unto the Lord for deliverance.

Cantor:

Out of the deep, O Lord,
I cry, wherein thou hast cast me.

Reader:

I am gone down
To the bottom of the mountains, in the midst
Of the deep seas.

Tenor:

Hide not thy face from me,
Thy servant.

Cantor:

In thy loving kindness look,
O God, upon me.

Tenor:

All thy billows and waves
Passed over me, the floods compass my soul.

Reader:

I am sinking in the mire of the depth; the weeds
Are wrapped about my head; her bars earth
Closeth upon me. In the belly of Hell
Three days and nights I cry: "Wilt thou not bring
My life up from corruption, O Lord, my God?"

The prayer reacheth the ear of the Lord.

The prayer of the humble pierceth through the clouds,
Till it come nigh who sitteth in the heaven.
The heart knoweth its own bitterness, nor can
Be comforted ere the Most High have spoken:—

Baritone:

"Thy flesh shall rest in hope. I will not leave
In hell thy soul, nor suffer mine Holy One
To see corruption."

In vision the voice answereth, speaking of the Messiah's resurrection and ascension and final judgment of mankind.

Cantor:

I will ransom thee
From the power of the grave.
(Pause)

Choir:
In victory,

Cantor:
I will swallow up death.
(Pause)

Choir:
Nor on earth, hell

Cantor:
Shall royal dominion exercise!
(Pause)

Choir:
To heaven,

Reader:
Who hath ascended in my holy place
To stand? *He of clean hands, of a pure heart alone.*
Fullness of joy is in my presence, yea,
Pleasure at my right hand forever more.

Choir:
"Amen!"

Reader:
Sit Thou therefore, exalted, till I make
Thine enemies thy footstool.

Choir:
"Amen!"

Reader:
Thou shalt see,
Satisfied, of the travail of thy soul;
Because thou pouredst forth thy life to death,—
Numbered with the transgressors, bearing the sin
Of many, yet madest intercession!

Choir:
"Amen!"

Reader:

Behold,
Thy feet shall stand before Jerusalem
Upon the Mount of Olives, which shall cleave
In the midst to East, to West, to North, to South,
And there shall yawn a valley horrible.

Choir:

"Amen!"

Cantor:

Yet there I will uphold thee, mine Elect,
In whom my soul delighteth, till thou bring forth
Judgment on all the nations.

The Voice proceedeth to tell of the judgment

Reader:

Multitudes,
In the valley of decision! Multitudes!

Choir:

For lo, the day of the Lord hath come, and ripe
The harvest whitens. Put the sickle in,
And get you down, for full is the wine-press,
And I do tread it in my wrath alone,
Till the vats overflow with iniquity.

Cantor:

In the heaven will I show wonders, on the earth
Blood, fire, pillars of smoke. The sun is turned
To darkness, and the moon to blood for Thee!

and final acceptance of repentant Israel.

Reader:

Lo, upon David's house will I pour out,—
On all inhabitants of Jerusalem,—
Thy spirit of supplication and of grace,—
When they shall look on Thee whom they have pierced,
Mourning for thee in the bitterness of them
Who weep their first-born son.

Choir:

"Hallelujah!"

Reader:

But I will take
The rebuke away of my people, and will wipe
All tears from off their face.

Choir:

"Hallelujah!"

Reader:

The ploughman shall
The reaper overtake, the treader of grapes
The sower, and the mountains drop sweet wine,
The hills melt flowing with milk and honey, and springs
Of water, and rivers in the wilderness.

Choir:

"Hallelujah!"

Reader:

There will I plant the cedar, the shittah-tree,
The myrtle, the olive, the fir, the pine, the box;
Till Zion of Mount Carmel and Sharon take
The excellency, and the glory of Lebanon,
For the knowledge of the Lord shall fill the earth
As the deep water covereth the sea!

Choir:

"Hallelujah, Amen!"

Jesus accepteth the full import of the vision and realizeth his divine mediatorship.

Reader:

Then Jesus rejoiced in spirit: "O Lord, my God,
With thy right hand and with thy holy arm
Thou hast gotten thyself the victory, and made known

Thy great Salvation. Thou hast called me Son—
Thy well-beloved! Lo, Father, I am come
To do thy will and go forth to the world,
That I may glorify thy Name on earth."

Gongs—Silence

Three-fold Amen

VII. POSTLUDE

(from Chancel steps)

Thus were the forty days drawing to a close.

Reader:

Thus forty days and forty nights, as Moses
With the Lord tarried, Jesus nor ate nor drank;
And,—as Elijah to Mount Horeb, so
Jesus, in the strength of the selfsame spirit, went,
Conquering and to conquer, terrible,
Though meek and gracious; whom the Adversary
Beholding, quailed, for Prince of this World no more
Might he be hailed, nor his dominion stand
Unshaken, save in the hour of bodily weakness.
He overcame this champion of mankind,
Joshua, Samson, Gideon, David, Judas,—
In whose prophetic vision of joy, he saw
The cruel Azazel of the wilderness,
The splendid Lucifer, and the awful Satan,
Evidently with all his host of might
And guile, as lightning fall from heaven to hell.

So when the forty days and nights were ended,
And Jesus was anhungered afterward,
Dissembling strives he with the Son of God
For mastery; and sorely humbled, leaveth
Him for a season. Straightway, holy angels
To Jesus come, and minister to him!

Hymn

No. 493—"O Master, let me Walk with Thee."
(first verse softly).

Collects of the Passion

Lord's Prayer (Choral)

Benediction

Recessional

NOTE: The Oratorio should be opened by Collects, dealing with the Temptation of our Lord, after suitable sentences. The text of the Oratorio imaginatively assumes that in the wilderness our Lord was confronted with his own destiny prophetically uttered in a cento of Old Testament texts and phrases as his principle temptation which he endured for the last time in Gethsemane.

VISION OF THE LAST THINGS:

An Apocalyptic Thanksgiving

* * *

Hymn

"O Come, O Come, Emmanuel." (N. H. 66)

First Two Stanzas.

Sentences

Hymn

"O Come, O Come, Emmanuel." (N. H. 66)

Last Three Stanzas.

I. LECTION

(People seated)

1.

Cantor:

Behold, on the Lord's day

Interrupting Voice:

(whether out of the body, God knoweth, I cannot tell.)

Cantor:

caught up to Paradise
I heard in the third heaven
unspeakable things, for man
unlawful to utter.

2.

Cantor:

For, as of a trumpet, cried
behind me a great Voice:

Choir:

"I am Alpha and Omega,
the First, the Last."

Reader:

(Organ accompaniment)

Then open beheld I the heaven,
and lo! a white horse,
and He which rideth thereon
hath eyes as flame of fire;
the crowns upon his head
are many, and into blood
his vesture is dipped and dyed.
For the winepress of the wrath
and fierceness of the Almighty,
He hath trod alone, for war
He maketh in righteousness.
The nations smiteth He all,
and ruleth them every one
with a rod of iron; his Name
is writ upon his vesture:
the Faithful, the True,
the Word of God, the King
of Kings, and the Lord
of Lords!

Choral Repetition of Last Phrases:

3.

Reader:

(Organ accompaniment)

In fine linen
white and clean—
the righteousness of saints—
arrayed,
riding on horses white,—
behold,

the armies which are in heaven,
the Hosts of the living God,
follow Him; yea, and who
shall tell the number of them?
Ten thousand times ten thousand?
thousands of thousands? more
than the sand by the shore of the sea,
than the stars for multitude,—
crying with a loud voice
of mighty thunderings:—
"Worthy is the Lion,
the Lion of the tribe
of Judah, that coucheth him
when gone up from the prey.

(Gong)

Choir:

Yea, worthy is the Lamb,
He which was slain, to receive
power and riches,
wisdom and strength,
honor and glory,
and blessing forevermore!

4.

Behold!
The horsehoofs stamp
by reason of the prancings—
the prancings of the mighty!
Lo!
How they go forth
Conquering and to conquer!
For on them which pleasure take
in all iniquity,
which neither the love of truth
nor the knowledge of God receive,
a strong delusion is sent,
that they should put their trust
in a lie. And behold:—
that wicked (Antichrist,

the Son of Perdition)
exalteth himself above all
that is worshiped of men as God.
With power and with signs,
with wonders deceitful,
after the working of Satan,
he sheweth that he is God
in the temple of the Lord.
His hosts assemble them
to make war upon the Lamb,—

Choir:

For the Prince of Darkness,
the Father of Lies,—
against the Lord of Light
and of Life.

5.

Reader:

Hark! unto all the fowls
that fly in the midst of heaven—
cryeth an angel, standing
in the glory of the sun:
"Come hither and gather yourselves
unto the supper together
of the most holy God;
and eat ye the flesh of kings,
the flesh of captains, the flesh
of mighty men, of horses
and of them that sit thereon,
the flesh of free and bond,
the flesh of small and great."

6.

Choir:

Behold!
The Lord himself
descendeth from heaven
with a shout!
(crash of cymbals)

And every enemy
He putteth under his feet.
With the spirit of his mouth
He consumeth them utterly.
With the brightness of his coming
destroyeth He them.

7.

Cantor:

Then heard I a voice
out of heaven proclaim:

Choir:

"Blessed from henceforth are
the dead which die in the Lord,
for they from their labor rest,
and their good works follow them!"

Reader:

Behold! a mystery:
in a moment, at the last trump,
in the twinkling of an eye,
their corruptible hath put
incorruption on, their mortal
in the image of the heavenly
hath immortality indued;
yea, death is swallowed up
in victory forever!

Choir Interruption:

"O Death, where is thy sting?"
(Gong)

8.

Reader:

Then saw I yet in heaven
another sign—
marvelous and great—
as it were a sea of crystal

mingled with quick fire;
and they which had gotten them
the victory, stand
on the sea of glass,
holding aloft their harps;—
and they sing the song
of the Lion;
and they sing the song
of the Lamb.

II. THE OVERCOMING

(People standing)

9.

(Gong)

Choir:

"It is done!
I am Alpha and Omega,
The Beginning and the End!"
(Silence)

(1)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

shall not by the second death
be hurt, nor by the worm
which dieth nevermore.

(2)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

shall in raiment white be clothed,
and his name will I confess
before my Father in heaven.

(3)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

if he hunger I will give him
the fruit of the tree of life
which groweth in the midst
of the Paradise of God;
and, if he thirst, of the fountain
of the water of life will I give,
that he may freely drink.

(4)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

I will make a pillar of him
in the temple of my God,
whence he shall go out no more;
and I upon him will write
the name of my God, the name
of the New Jerusalem,
yea, and mine own new Name.

(5)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

and keepeth my words to the end,
power will I give to him
over the nations to rule

with a rod of iron, and break
as a potter's vessel to shivers
their might; and I will give him
the gift of the morning star!

(6)

Cantor:

Lo, he that overcometh—

(Gong)

Clergy and People:

I will grant him with me to sit
in my throne, even as I overcame
and am set in my Father's throne."

III. THE THANKSGIVING

(People kneeling)

10.

(Chinese Bell)

Cantor:

Behold
on the Lord's day,

Interrupting Voice:

(whether out of the body, God knoweth, I can not tell),

Choir:

I heard, out of the Throne
in Heaven, a *Voice* which cried:
"Praise ye the Lord our God
all ye servants, ye
which fear him small and great,
which differ as sun from moon
in glory, as star from star—
shout ye and sing for joy!"

11.

Cantor:

Then heard I in Paradise,
praising the Lord, the voice
as of a mighty multitude,
as the roar of many waters,
as of mighty thunderings:

(1)

(Musical preluding bars)

Priest at Altar:

(Partially intone)

We give thee thanks, O Lord,
Almighty God, which art,
and wast, and art to come,
because thou takest to thee
thy great power, and dost reign!

Choir:

Alleluia, Alleluia, Alleluia!
for the Lord, the God Omnipotent,
reigneth. Amen! Amen!

(2)

Priest:

Who shall not fear thee, O Lord,
and glorify thy name?
Thou only art holy, O God;
thy judgments are manifest
that all worlds worship thee.

Choir:

Alleluia, Alleluia, Alleluia!
for the Lord, the God Omnipotent,
reigneth. Amen! Amen!

(3)

Priest:

The End hath come, and all things
are under the feet of the Lamb;
and the Son himself, behold,
is subject unto the Father,
that God may be all in all.

Choir:

Alleluia, Alleluia, Alleluia!
for the Lord, the God Omnipotent,
reigneth. Amen! Amen!

(4)

Priest:

Let us rejoice and be glad
and give honor to the Lamb,
the marriage, the marriage is come,
the feast is made ready in heaven,
the friends of the Bridegroom are called!

Choir:

Alleluia, Alleluia, Alleluia!
for the Lord, the God Omnipotent,
reigneth. Amen! Amen!

(5)

Priest:

The Bride hath arrayed herself
in white; without wrinkle or spot,
holy, nor blemish hath She!
Blessed are they which be called
to the marriage of the Lamb.

Choir:

Alleluia, Alleluia, Alleluia!
for the Lord, the God Omnipotent
reigneth, world without end,
Amen! Amen!"

Musical Finale, several bars.

Intercession and Seasonal Collects at Option of Clergy

Hymn

"Rejoice, Rejoice, Believers!" (N. H. 61)

Sermon

Offertory

Choral Lord's Prayer

Benediction

Hymn

"Lo, He Comes with Clouds Descending." (N. H. 57)

An Interpretative Paraphrase

of

St. Paul's Hymn of Love

(II Cor. XIII)

AN INTERPRETATIVE PARAPHRASE OF THE HYMN TO HOLY, HEAVENLY LOVE

By Saul of Tarsus, after the Vision of Christ had been vouchsafed unto him, and he had become Paul, His Apostle and Saint

Foresong

Naught Save Love Availeth

I.

If I babble (and twitter as the birds)
With wondrous tongues ecstatical
Of men, yea—and of angels—
Yet lay not fast hold on heavenly love,—
A brazen gong am I become, full of echoing reverberations,
Or hollow cymbals, that clang aloud unto battle,
(In naught have I prevailed.)

II.

Had I moreover the gift of the prophet's utterance,
And had I penetrant sight into all sacred mysteries,
And into all secret knowledges of God,
Yea, and had I so complete a faith
That I might settle in new order the hills—
Yet lay not fast hold on heavenly love,
I am set utterly at naught!

III.

If I dole out in morsels all things that be in my power,
If I give over also my very own body
For a whole burnt offering (unto the Lord)—
Yet lay not fast hold on heavenly love,—
As naught shall it be unto me!

I.

The Lover's Affirmative Principle

Lo, the heavenly love (I sing)—
It is great-hearted (to Godward)
It is infinitely kind (t'ward man.)

II.

The Lover's Vision of the World

The heavenly love (I sing)—
It can cherish no keen rivalry of passion,
It vexeth not other, thrusting himself forward,
It waxeth not rude and rank (as an ill weed),
It falleth not short, of seemliness fair, in demeanor.

III.

The Lover's Godly Strife

It questeth not greedily after his own,
It goadeth itself not to a wrathful jealousy.

IV.

The Lover's Theory of Life

It declareth not the evil to be reasonable (and right),
It getteth no contentment in the unfair dealing,
But rejoiceth the rather with other, in the unveiled beauty of truth.

V.

The Lover's Conquest of the World

Of all things that are, it doth take their part with them—
For all things, it cherisheth faith (in their inmost being)—
Of all things, it hopeth still for their best issues,
All things it upstayeth, and bideth their time (to show forth their excellency.)

VI.

The Vindication of the Lover's Doctrine and Practice

For (heavenly, holy) love is not overcome (of evil);
But whether there be prophetic utterance,
It shall be rendered void;
Whether there be wondrous ecstatical tongues,
They shall be stilled at the last;
Whether there be mystical insight and knowledge,
They shall come to be of none avail.

VII.

Our Present Partial Knowledge

For out of the little portion vouchsafed unto us, (our very heritage,)
Do we derive our knowledge still;
Out of our selfsame little share (of the vast whole)
Do we prophesy the hidden counsel;
But when, at length, shall have come to pass,
Having attained his goal—(the perfect thing)—
What only is in part,—(the still unperfect)—
Ay, what we dispense from out our little portion,
It shall be done away with, and come utterly to naught.

VIII.

The Babe and the Grown Man

Even so, when yet I was a babe
Like to a babe I babled (as with ecstatic tongues;)
In mine own heart I did think as a babe,—
Did reason and cry aloud my thought as a babe:—
But when, in due time, I was become full-grown,
What things became the babe,
I laid them all aside.

IX.

Vision, Mediate and Immediate

For now indeed we still do look
  Through the broken image in a burnished mirror,
  Into the dark gloom (that lieth behind;)
But then, in sooth, shall we see truly
  Our (illumined) face (of worship)
  Before the (illumining) countenance (of God.)

Aftersong

I.

Heretofore do I draw my knowledge and wisdom
  Out of the little share of revelation allowed me;
But then shall I look upon, and truly know Him,
  Even as He hath hitherto beholden me.

II.

There doth remain, therefore, and shall continue
  The faith (that fashioneth unto perfection)
  The hope (that arrayeth all in present beauty)
  And the holy heavenly love (that cometh of God;)—

III.

Even these three do abide (dwelling as one, together)—
    But lo, the mightiest of them
    Is holy, heavenly, love!

This paraphrase was made to exhibit the Hebrew parallelism in this poem, which seems to have been composed in Greek because the etymological poetic suggestions of the Greek words seem to have been carefully noted all along and to constitute part of the interest of the poem. Parentheses indicate ideas recovered from the etymology or the verbal order in the original.

BRIEF LORD'S PRAYER OFFICE

I. OPENING HYMN:

"Guide Me, O Thou Great Jehovah." (No. 42, N. H.)

Minister: The Lord be with you.

Response: And with thy spirit.

Minister: Let us pray.

II. PARAPHRASE OF THE LORD'S PRAYER

(Magdeburger Gesangbuch, 1540.) (Martin Luther, 1483-1546.
Translated by Catherine Winkworth, 1829-78.)

Cantor: **Our Father, Thou art in Heaven above.**

Exposition by Minister:
Who biddest us to dwell in love,
As brethren of one family,
And cry for all we need to Thee;
Teach us to mean the words we say,
And from the inmost heart to pray.

Choir and People:
Our Father, Thou in Heaven above,
Teach us to mean the words we say.

Cantor: **All hallowed be thy Name, O Lord;**

Exposition by Minister:
O let us firmly keep thy Word,
And lead, according to Thy Name,
A holy life, untouched by blame;
Let no false teachings do us hurt;
All poor deluded souls convert.

Choir and People:
All hallowed be Thy Name, O Lord;
O let us firmly keep Thy Word.

Cantor: **Thy Kingdom come! Thine let it be**

Exposition by Minister:
In time and through eternity!
O let thy Holy Spirit dwell

With us, to rule and guide us well;
From Satan's mighty power and rage
Preserve Thy Church from age to age.

Choir and People:
Thy Kingdom come! Thine let it be
In time and through eternity!

Cantor: **Thy will be done on earth, O Lord,**

Exposition by Minister:
As where in heaven Thou art adored!
Patience in time of grief bestow,
Obedience true through weal and woe,
Strength, tempting wishes to control
That thwart Thy will within the soul.

Choir and People:
Thy will be done on earth, O Lord,
As where in Heaven Thou art adored !

Cantor: **Give us to-day our daily bread,**

Exposition by Minister:
Let us be duly clothed and fed,
And keep Thou from our homes afar
Famine and pestilence and war,
That we may live in Godly peace,
Unvexed by cares or avarice.

Choir and People:
Give us to-day our daily bread,
That we may live in Godly peace.

Cantor: **Forgive our sins,**

Exposition by Minister: that they no more
May grieve or haunt us as before,
As we forgive their trespasses
Who unto us have done amiss;
Thus let us dwell in charity
And serve each other willingly.

Choir and People:
Forgive our sins, that they no more
May grieve or haunt us as before.

Cantor: **Into temptation lead us not,**

Exposition by Minister:
And when the foe doth war and plot
Against our souls on every hand,
Then armed with faith, Oh may we stand
Against him as a valiant host
Through comfort of the Holy Ghost.

Choir and People:
Into temptation lead us not;
Strong, armed with faith, Oh may we stand.

Cantor: **Deliver us from evil,**

Exposition by Minister: Lord,
The days are dark and foes abroad;
Redeem us from the second death,
And when we yield our dying breath,
Console us, grant us calm release,
And take our souls to thee in peace.

Choir and People:
Deliver us from evil, Lord,
And take our souls to thee in peace.

Cantor: **Amen! that is, so let it be!**

Exposition by Minister:
Strengthen our faith and trust in Thee,
That we may doubt not, but believe
That what we ask we shall receive;
Thus in Thy Name and at Thy Word
We saw Amen! O hear us, Lord!

Choir and People:
Amen! that is, so let it be!
Strengthen our faith and trust in Thee.

III. OFFERTORY

IV. COLLECTS AND BENEDICTION

V. CLOSING HYMN: "A Mighty Fortress Is Our God." (No. 213, N.H.)

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